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April, 1949

Vol. 31 No. 4

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The Easter cover of this issue is from a photograph by Eva Luoma of Weirton, West Virginia. The emphasis of the issue is on home missions. Articles, news stories and pictures in this field deal with Hawaii, the mission to the Yakimas, work among migrants, Rural Life Sunday, a cooperative church project in Kansas City and the Week of Compassion observance at All People's Church. Dean Emeritus Kershner leads us in an approach to Easter with his article, "And the Life Everlasting."

Hidden Answers

1. Who is the new director of the Yakima Christian Mission?
2. What Ohio Christian Church is sponsoring a DP family?
3. Who is the oldest layman among the Chinese churches of Disciples of Christ?
4. When is Rural Life Sunday?
5. How did All People's Church observe the Week of Compassion?
6. Who is the superintendent of the Jubbulpore Press?
7. Who recently celebrated their 50th wedding anniversary?
8. Why is it said that Hawaii is the "racial crossroads of the Pacific"?
9. What conclusions were drawn by members of the UN Seminar?
10. What prominent Chinese Disciple is a member of the Atomic Bomb Commission of the U.N.?

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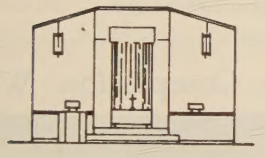
Your Easter Offerings At Work

CHURCH EXTENSION is one of the Brotherhood services benefiting from your Easter Offerings. As you plan your giving for Easter, 1949, you might like to know some of the things your money is doing. All figures given are for the calendar year 1948.

- Architectural counsel to churches (366 served during the year)
- Financial counsel (hundreds served each year)



- Loans for building and remodeling sanctuaries.
- Loans for educational buildings (85 loans for sanctuaries and educational buildings were completed during the year)

- Grants for mission churches (21 served with grants of $35,750.00)

- Loans for parsonages (60 during the year)

The $1,600,047.34 loaned to Christian Churches in 1948 represents a great deal of building. But there are more churches to be constructed, missions established and parsonages secured. Your 1949 Easter Offering will help to carry on the task.

THE BOARD of CHURCH EXTENSION

222 SOUTH DOWNEY AVE.
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Global Highlights

News of the World Through the Eyes of the Church

Church World Service Maps Relief Projects

NEW YORK (RNS).—A total of $18,427,388 will be required by Church World Service in 1949 to meet urgent requests for aid under its program of overseas relief and reconstruction, it was reported at the annual meeting of the CWS board of directors. In addition, CWS will seek 8,000,000 pounds of shoes and clothing during 1949 for distribution to needy countries in Europe and Asia.

In 1948 the largest contributor to CWS was the Protestant Episcopal Church with $1,097,668, second the Presbyterian Church in the USA with $1,055,609, and third Disciples of Christ with $535,448.

Harper Sibley, Rochester, N. Y., was elected for the third consecutive year as president of Church World Service. Dr. Stanley I. Stuber, New York, formerly director of public relations for the Northern Baptist Convention, was appointed Director of CWS Promotion. Dr. Leslie B. Moss, executive associate of CWS, is establishing a West Coast office for the organization with headquarters in Los Angeles.

Convention to Feature History of Disciples

INDIANAPOLIS. — Important events in Disciple history will be featured at the 1949 Centennial International Convention of Disciples of Christ, to be held in Cincinnati, Ohio, Oct. 25-30, according to an announcement from the convention office here. On each day's program will be a historical lecture interpreting the movement known during the past century as the Disciples of Christ. The lectures will be given by Dr. Dwight E. Stevenson of the College of the Bible, Lexington, Ky.

Arrangements are being made through Cincinnati hotels and the convention bureau there for the entertainment of 10,000 persons during the Centennial Convention. All hotel reservations are to be made through the International Convention Office, 516 K of P Building, Indianapolis 4, Ind.

Dr. W. A. Visser 't Hooft To Visit United States

GENEVA (RNS).—During a meeting of the Executive Committee of the World Council of Churches near Geneva, Switzerland, it was announced that Dr. W. A. Visser 't Hooft, general secretary of the Council, will go to the United States in April. Other Council leaders will visit in the Far East, Australia, South America and New Zealand for the purpose of bringing churches in other countries into closer contact with the ecumenical movement.

The Central Committee of the World Council of Churches will meet in Chichester, England, in July. At this time one of the issues studied will be "Church Action in International Affairs."

The newly-organized U.S.A. conference of member churches of the World Council held its first meeting in March at Evanston, Ill. The conference will be responsible for promoting and publicizing the World Council in the United States.

Churchmen Launch Drive to Ban Klan in Florida

MIAMI, FLA. (RNS).—Protestant, Jewish and civic groups have launched a movement here to organize a state-wide citizens' drive to support Governor Fuller Warren in his proposal to outlaw the Ku Klux Klan and similar terrorist bodies in Florida. Leaders of the movement represent the National Conference of Christians and Jews, Miami Council of Churches, Miami Ministerial Association and the Anti-Defamation League of B'nai B'rith. It is planned to back a bill to be submitted to the state legislature in April, banning the hooded order.

Bread and Water Banquet Supports Compassion Week

McLane Photo

A large portion of the Compassion Week offering at All People's Christian Church, Los Angeles, was raised again this year at a "Bread and Water Banquet." The program featured a talk by Eddie Cantor, "They Still Need Us," and songs by John Raitt, star of *Oklahoma, Carousel* and other musicals, and selections by the Chapel Choir of All People's. (See Editorial, page 5.) Pictured above are Miss Rae Kakurai, Chairman of the Community Service and Social Action committee of All People's, who was in charge of the banquet; Mrs. Mildred Hamilton, president of the Wenona Wilkinson missionary group of the church; Harmon Wilkinson, toastmaster; Eddie Cantor; Mrs. E. Boles of the Community Chest; Ivan Baldwin, president of the church college group; Rev. Dan Genung (standing); and John Raitt. The Compassion Week offering of All People's Christian Church totaled $400.

China Christian Schools Adjust to Social Change

SHANGHAI (RNS).—Ninety principals of Christian colleges and middle schools of East China meeting in Shanghai, agreed that their schools should adjust to social change which is not against Christian teaching. Recognizing that the Communists favor vocational training schools, the group decided that, in order to survive, Christian schools must expand vocational training departments, If the Communists nationalize education, taking it out of the hands of the church, the principals declared, "we must organize to fight for our lives," and if religious teaching is banned, "Christian teachers must continue to preach the gospel through the testimony of their own lives."

A national day of prayer, sponsored by the National Christian Council of China, was observed by this nation's Protestant churches on January 30.

Non-Discrimination Asked of Cemeteries

CHICAGO (RNS).—The Chicago Rabbinical Association, representing Orthodox, Conservative and Reform rabbis, has petitioned local cemetries to admit Japanese Americans for burial. Only four of the city's cemeteries will permit burial of Japanese Americans. The Jewish religious leaders called for the opening of the city's cemeteries on a non-discriminatory basis, declaring they were opposed to restrictive covenants of any kind.

Congregationalists Vote Merger with Evangelicals

CLEVELAND (RNS).—The General Council of the Congregational Christian churches voted here 757 to 172 for a merger with the Evangelical and Reformed Church. Opponents of the union announced they would attempt to block the action and predicted 500 to 1,000 churches would refuse to join the union. However, proponents of the merger said the number probably would scale down to "100 or less."

Dr. E. Stanley Jones Visits the Philippines

MANILA, P. I. (RNS).—Dr. E. Stanley Jones, noted American Protestant missionary-evangelist, was in Manila recently to take part in the 50th Anniversary of the launching of Protestantism in the Philippines. After a stay of several weeks, Dr. Jones was to leave the Philippines for Japan, where he planned to conduct an evangelistic tour under the sponsorship of the National Christian Council of Japan, the United Church of Christ in Japan and other Christian groups.

Special Days

April

March 20-April 17 Gateways to New Life (Evangelistic Project)

April 10-17 Easter Week of Prayer

April 17-June 5 Easter to Pentecost (Emphasis on Stewardship)

May

May 1-8 Christian Family Week

May 6 Fellowship Day (Women's Observance)

May 22 Rural Life Sunday

Construction to Begin on Leper Hospital

NEW YORK (RNS).—Construction will soon begin on the Mary Reed Memorial Hospital and Clinic in India, it has been announced by the American Mission to Lepers. The hospital, named after the famous Methodist missionary who spent over 50 years caring for lepers, will go up in the Himalaya Mountain Mission at Chandag Heights. The cornerstone was laid in January, 1948, by Dr. Eugene R. Kellersberger, general secretary of the American Mission.

Congo Protestant Schools Get Government Subsidies

NEW YORK (RNS).—Protestant church schools in the Belgian Congo will receive subsidies from the Belgian government, according to the Africa Committee of the Foreign Missions Conference of North America. Recent legislation passed by the Belgian government makes 45 American, English and Scandinavian mission boards eligible for government school support.

Dr. Emory Ross, executive secretary of the Africa Committee, hailed the new policy as reflecting "a growing concern and sense of responsibility in international relationships" on the part of the Belgian government. He said the traditional American Protestant opposition to government subsidies for private education was not practical in the Congo, where there is no system of public education. Previously, only Catholic mission schools in the Belgian Congo were subsidized by the government.

Churchman Warns of Communism in S. A.

NEW YORK—(RNS).—A warning of the threat of Communism in South America was issued by Dr. W. Stanley Rycroft, Latin American Secretary for the Foreign Missions Conference of North America, in a report to the annual meeting of the Committee for Cooperation in Latin America.

"We should not forget that the conditions which gave rise to revolution in Russia exist at present south of the Rio Grande," Rycroft said. "I refer," he explained, "to the landless, hungry, illiterate and exploited masses, reactionary forces in the governments, and a politically-minded, reactionary, medieval church."

One force working for peaceful economic and social change in Latin America, he said, is the Protestant church, and added that Protestant churches were developing more rapidly in South America than anywhere else in the world.

Churchman Attacks War with Russia Idea

NEW YORK (RNS).—In an attack on those who advocate war with Russia, Henry Smith Leiper, associate general secretary of the World Council of Churches, declared here that the attainment of world community will be impossible unless greater concern is shown for Russians as individuals.

Speaking at a pre-Lenten assembly of Protestant clergymen, Dr. Leiper asserted: "We are in a time when to have a world community, we have got to care. Some people in Christian churches here in America talk about destroying 200,000,000 Russians like a lot of rats."

Dr. Leiper pointed out that half of the people of Russia are members of Christian churches.

Study Shows Needs of Rural Parsonages

WASHINGTON, D. C. (RNS).—Over 100,000 rural parsonages in this country need improvement, according to a study by Drew Theological Seminary, Madison, N. J. The study, published by the Department of Agriculture, was based on a detailed survey of 1,171 parsonages of 12 different churches in 47 states, and was made by Drew students cooperating with Extension Service specialists. The study brought out the facts that one-fourth of the parsonages need repairs and two out of five need painting.

Defense of Protestants Organized in Mexico

MEXICO CITY (RNS).—Re-organization of the National Committee for Evangelical Defense, the agency through which Protestant denominations officially protest persecution of members, will be completed by mid-December, according to Bishop David G. Ruesga of the Assembly of God, new executive secretary of the group.

The committee will make an effort to procure and document facts, from witnesses, of each incident of discrimination and harassment; to present such cases to the Ministry of the Interior, which is charged with the enforcement of laws against religious persecutions, and to publicize such incidents in the local and foreign press.

Bishop Ruesga said that persecutions of Protestants have increased since the war, but he expressed hope that his committee's new program of action will reduce the number of such incidents.

Church Pension Boards Report Benefits Paid

NEW YORK (RNS). — Pension Boards of 21 denominations and two church-related agencies paid out total benefits of $18,216,000.99 in the past year, it was reported at the 34th annual meeting here of the Church Pensions Conference. William H. Huggins, statistician of the Conference, reported that there were 37,635 pension beneficiaries this year.

At the opening session of the conference, reports from representatives of the various church pension boards revealed a general awareness of the difficulties that beset pensioners in meeting the high cost of living.

Federal Council Official Refutes "Communism" Charge

CINCINNATI (RNS). — Delivering the keynote address to the biennial meeting of the Federal Council of Churches here, Dr. Samuel McCrea Cavert, general secretary, denied that the Council is "communistic."

"In an effort to follow Christ into the factory, the market place, the farm, the banking house, the courtroom and the halls of government," he explained, "the churches of the Federal Council have done frontier work in bringing the truth of Christianity to bear on the secularized civilization of today. As a matter of fact, the constant struggle to make our society more Christian by securing both freedom and justice for all is the one effective long-range way of preventing communism."

Swedish Church Synod For World Cooperation

STOCKHOLM (RNS).— A commission to handle international relations and support the world church cooperation movement will be formed with the approval of the General Synod of the Swedish State Lutheran Church. The bill for creating the commission was introduced to the Synod by Dr. Yngve Brilioth, leading Swedish delegate at the Amsterday Assembly of the World Council of Churches last summer. The commission will seek to enlarge contacts and fellowship between the Swedish Church and Protestant bodies throughout the world.

Spanish Protestants Re-open Seminary

GENEVA, SWITZERLAND.—After an interval of several years it is now proving possible to organize a training program for Protestant pastors in Spain, it has been reported by the Ecumenical Press Service.

Evangelical communities in Spain are supporting a theological seminary in Madrid where thirteen students are now being trained. By June, 1949, several students expect to complete their work which they started in 1933-1936, but were forced to halt when war came. A college for evangelistic training also has been started in Barcelona.

Beneath the Spire

A WRITER, book reviewer, and business teacher in her spare time is MRS. JAMES K. DOBBS, charter member of the Peachtree Christian church of Atlanta, Ga. Since she moved to the Dixie metropolis in 1915 from her native Wickliffe, Ky., Mrs. Dobbs has been at work continuously in church and community efforts.

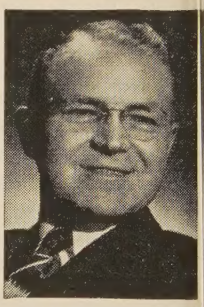
Mrs. Dobbs

At Peachtree, she has directed religious education, supervised youth, and served as vice-chairman of the Women's Council. She teaches the Women's Bible Class, is chairman of world relations for the Atlanta Council of Church Women, and radio chairman for the Georgia Council. Vice-president of the League of Women Voters, Mrs. Dobbs is a life member of the Atlanta Art Association. A widow, she is mother of a Y.W.C.A. director and a young businessman.

* * * * *

CHARLES WILSON BROWN, for twelve years chairman of the board of Central Christian church, Clarksburg, W. Va., is vice-president of James and Law Co., his native state's largest book store.

During the thirty-three years he has been an able and discriminating book buyer, counselor and reviewer, Mr. Brown has given of time, talent and means to Central church — as Sunday school superintendent, secretary and teacher, as well as church financial secretary, deacon and elder.



Mr. Brown

No small part of this devotion has been inspired by his wife, Maude Pepper Brown, also an able church leader, who has served on state and national boards of the Disciples.

* * * * *

For years Disciples have had a number of alert preachers of the fair sex. One of the most capable is MRS. MARY B. FOSTER, now in the third year of her pastorate at Deer Lodge, Mont. Widow of the late Will J. Foster, long an Ohio pastor, during World War II, Mrs. Foster was engaged in survey work with the brotherhood's Committee on War Services.

Mrs. Foster

In Montana, Mrs. Foster is secretary of young adult work and of the state board. She is active in youth work (one of her two daughters, Mary Eleanor, is in Tokyo in civilian work; the other, Audrey, resides in Ohio). The Deer Lodge church is hard at work on all its Crusade goals.

—BELL RINGER

WORLD CALL

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Individuals or Statistics?

FOR some weeks now, newspapers and magazines have given space to the consideration of the increase in unemployment. This unemployment gain is real and is widespread, as evidenced by the fact that practically all governors of states have called upon the federal government to give added support to the employment security program.

We are not discussing here the extent of unemployment or whether it is an indication of a trend. We are concerned, rather, with the casual manner in which writers and editors refer to the number of unemployed (estimated late in February at 3,000,000) as "not serious," or "by no means up alarmingly," "or nothing to get excited about."

A contribution of Christian people and of the church to economic and social thinking should be to insist that all such problems as that of unemployment be approached, not simply in terms of statistics, but in terms of individuals. The statistic must come to be seen as your own son, your daughter's husband, the father of the little boy next door.

What You Can Do

ALL People's Christian Church and Community Center in Los Angeles has for several years taken pride and delight in its manner of observing the Week of Compassion. A "banquet" of bread and water is served, and those who fill the spacious dining room to its capacity give whatever they will to the cause of interchurch aid and reconstruction in Europe and Asia.

The observance of All People's sacrificial dinner on February 24 of this year was in this established pattern and was one of the high points of the year's program. About forty guests from other Christian churches of the Los Angeles area were present. The decorations, planned and executed by organized groups, were all illustrative of the year's theme, "They Still Need Us." The justly famous All People's choir sang and there was a special feature of popular and sacred solos by a good friend of All People's, John Raitt, the well-known musical star who created the leading role in the musical, "Oklahoma." The climax of the evening was an address by Eddie Cantor.

Mr. Cantor was received with enthusiastic appreciation. It was apparent that this was not just for his characteristic humor, but even more for his serious concern for needy human beings in America and throughout the world. Climaxing his remarks with an account of a visit last summer to a children's home in Europe, Mr. Cantor related that as he went about among the children he asked one little girl, "What can I do for you?" Instantly and simply there came back the reply, "You can love me."

The All People's speaker centered on this hunger for affection as the really deep human need. And such it is. It is in an effort to answer this need that the churches observe a Week of Compassion. It is in an effort to meet such deep spiritual longings that an All People's Church and Community Center comes into being. And it is this that all of us can do. "You can love me."

The Nature of Christian Fellowship

THERE has been much concern over the circumstances under which churchmen in some countries under Communist control who have been charged with espionage, treason or dealing in the black market. In a number of instances it has been alleged that these people have had representatives of world church organizations as their "contacts" or supposed accomplices. In the Bulgarian indictment of 15 Protestant church leaders it was said that these had had dealings with American and British churchmen, among whom were Dr. J. Hutchison Cockburn and Robert Tobias of the World Council of Churches.

For the record, it is noted that the aid sent the Bulgarian churches by the World Council was in the form of relief goods and money for reconstruction and that the Bulgarian government gave its approval through Mr. Ilieff of the Ministry of Foreign Affairs and Cults. All goods were sent through regular government shipping channels and all money passed through government banking channels. Both Dr. Cockburn and Mr. Tobias, Disciple representative at the World Council, conferred with government leaders and carried on all of their work openly. The gov-

ernment expressed its interest and offered cooperation. It is unfortunate that the attitude of the government has changed. The actions of representatives of the Council have been wholly those of men interested in meeting human needs and in developing a Christian fellowship which does not stop at national boundaries. Political differences were not their concern. Something of their spirit is illustrated in the statement made to the Associated Press by Mr. Tobias in Geneva when he learned that he had been named as a "contact" of those under arrest. From that statement we quote:

"My sole interest in going to Bulgaria was to help people who suffered the devastation of war, to assist churches in their spiritual task and to help the young people of Bulgaria join with other young people in efforts toward peace. This was clearly understood by Bulgarian leaders. I am surprised that this is considered as representing an act of spying, or treason, or of a reactionary power in any country, for my intentions, as those avowed to be the intentions of the Bulgarian government, are for peace, for social justice, liberty and Christian brotherhood. I am extremely sorry that the Bulgarian government has not had adequate facts or the desire to understand that my intentions, and as far as I know of all churches, are for the common good of Bulgarians and all other peoples."

It is to the credit of Robert Tobias that he engages in no tirade against those who brought his name into the picture. He makes no blanket claim on behalf of any accused but says that his own intentions were "for the common good of all Bulgarians and all other peoples" and that as far as he knows this applies to all churches. Mr. Tobias knows that the presence of spying and counter-spying seriously complicates the working of a program of interchurch aid and reconstruction. He knows that in such an atmosphere motives may be either misunderstood or deliberately twisted. He seeks to make clear his own motives and purposes. In so doing, he makes clear also the nature of the fellowship in the World Council of Churches. That fellowship is not based on common political purposes but upon a commonly held Christian faith and upon Christian love.

Who Determines National Policy?

ONE of the most important issues before the American people is one of whose very existence most of them are scarcely aware. And because so few people pay any attention to it, decisions with respect to this issue are made without the benefit of public opinion and public conscience so important to the effective functioning of a democracy. The issue to which we refer is that of whether basic American policy in international affairs is to be determined by military or civil authorities.

American foreign policy is by tradition centered in a civilian department of state. This is generally tru of democracies. In autocracies it is not true, or is onl nominally and technically true. The principle o civilian determination of foreign policy was base upon the sound belief of the founders of the American government that military men, by long training an mental habit, are inclined to think primarily in term of military operation. In their own field this is, o course, accepted, though the founders of the Ameri can republic safeguarded even this responsibility wit provisions for civilian leadership of army and navy within the President's cabinet. It was to be the role of the military to carry out national policy rather than to determine what that policy should be. The wisdom of following such a principle was illustrated in reverse by the recent tragic history of Japan where the growing arrogance of the army and navy reduced the foreign office and even the premiership to an impotence which gave free play to illusions of imperial grandeur and ended in national disaster.

SOME of the most important current questions of international policy are those now being faced in Germany. The answers made to those questions will determine, as they have already determined, the policies of governments—possibly for years to come. The nature of the answers can make for peace or for war. Recognizing this fact, the British and French determined at the war's end that their German affairs should be brought under the control of the civilian authorities responsible for foreign affairs. This made it possible to fit the daily decisions and policies with respect to Germany into the general foreign policy of the government. Military men were consulted only in purely military matters. The United States alone of the occupying powers has failed to make such a change of administration. Nearly four years after the end of the war, the United States Army remains in control in the American Zone in Germany. The fact that the General in charge is regarded as a man of more than average ability and judgment should not blur the issue. Both he and the entire military establishment in Germany should be responsible to the branch of government which is constitutionally entrusted with the formulating and carrying out of foreign policy.

These lines are written before the Cleveland Conference on World Order, called for March 8 to 10 by the Federal Council of Churches, but they will appear in print after that meeting. We express here the hope that the Conference may give voice to the growing conviction of many citizens that the determination of foreign policy should be returned to civilian hands and kept wholly there. The task of keeping the peace and building a decent world order is at best too dependent upon fallible human judgment. The responsibility here should clearly be exercised by those whose training is other than that of the military.

"And the Life Everlasting"

By FREDERICK D. KERSHNER*

IN a large but somewhat promiscuously arranged second-hand bookstore located in one of our metropolitan areas, a casual traveler discovered a leather-bacled volume which attracted his attention. The title page informed him that it was a copy of the Apocryphal New Testament consisting of all those works "attributed in the first four centuries to Jesus Christ, his Apostles and their companions, and not included in the New Testament, by its compilers." It is further stated these books have been translated from the original texts and "now first collected into one volume." It is added that the book is from the London Edition, that the publisher is William Coolman, Jr., with the place and date of publication as Ravenna, Ohio, 1832.

It appears obvious from even the most cursory examination of this Ohio Reserve production that it was a journeyman printer's job and that the type was set up under rather primitive conditions. Some of the lines run at sharp angles from the horizontal and there are all sorts of typographical eccentricities which we shall not take time to enumerate. In spite of these facts, there are remarkably few errors in English or in the strictly literary field. The editor or proofreader unquestionably understood what he was about, regardless of the typesetter's aberrations.

Story of Creed's Origin

The contents of the volume include the First and Second Epistles of Clement, the Epistles of Ignatius and Polycarp, the Protevangelion, the Shepherd of Hermas, and many other similar productions. Among the list is a statement concerning the origin of The Apostles' Creed which was widely circulated during the Middle Ages, but is very slightly known today. Since it is brief in form, it may be worth while to quote it entire. It reads:

It is affirmed by Ambrose "that the twelve Apostles, as skillful artificers, assembled together, and made a key by their common advice, that is, the Creed; by which the darkness of the devil is disclosed, that the light of Christ may appear." Others fable that every Apostle inserted an article, by which the Creed is divided into twelve articles; and a sermon, fathered upon St. Austin, and quoted by the Lord Chancellor King, fabricates that each particular article was thus inserted by each particular Apostle:—

"*Peter.*—1. I believe in God the Father Almighty;

"*John.*—2. Maker of heaven and earth;

"*James.*—3. And in Jesus Christ his only Son, our Lord;

"*Andrew.*—4. Who was conceived by the Holy Ghost, born of the Virgin Mary;

"*Philip.*—5. Suffered under Pontius Pilate, was crucified, dead and buried;

"*Thomas.*—6. He descended into hell, the third day he rose again from the dead;

"*Bartholomew.*—7. He ascended into heaven, sitteth at the right hand of God the Father Almighty;

"*Matthew.*—8. From thence shall he come to judge the quick and the dead;

"*James the son of Alpheus.*—9. I believe in the Holy Ghost, the holy Catholic Church;

"*Simon Zelotes.*—10. The communion of saints, the forgiveness of sins;

"*Jude, the brother of James.*—11. The resurrection of the body;
"*Matthias.*—12. Life everlasting. Amen."

No Historical Value

Of course, there is no historical value whatsoever to be attached to the above imaginary excursis. The Apostles' Creed in its present form cannot be traced back farther than the eighth century A. D. and there is not the remotest possibility that the Apostles themselves knew anything about it. Professor A. C. McGiffert in his scholarly study of the subject dates the earliest form of the Old Roman Symbol which antedated the present Creed at 142 A. D. This is the year when Marcion the Heretic came to Rome from Asia Minor and tried to teach his particular brand of Gnosticism in the congregation. Since he accepted the original confession of faith of the New Testament, the orthodox members found it difficult to expel him on doctrinal grounds. They therefore drew up a statement of faith which would be certain to eliminate him. It is embodied in the first sentence or two of the Old Roman Symbol which was the earliest form of our so-called Apostles' Creed. Obviously, even the latest of the original Twelve had passed away long before the middle of the second century. It would seem, therefore, somewhat daring to attribute to Matthias the original authorship of the closing phrase in the Apostles' Creed which serves as the title of this article. We may be sure, however, that whether he wrote it or not, both he and the other eleven believed it and cherished the truth which it contains. The fact is that if there is one doctrine more than another which may be regarded as most important in the primitive gospel, it was the joyous affirmation of the life everlasting.

Baillie on Future Existence

In the scholastic year 1931-32, Professor John Baillie of the Union Theological Seminary, New York City, delivered the Ayer Lectures before the Colgate-Rochester Divinity School. They dealt with the subject of the Christian doctrine of the future existence and were published a year later under the title, *And The Life Everlasting.* They present a scholarly analysis of the chief reasons for believing in personal survival as they have been presented by the best thinkers of both ancient and modern times.

The author does not confine himself to the Scriptures or to the Christian tradition, but deals with the Greek

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and other thinking upon the subject as well. He concludes his argument by affirming that the basic grounds for the Christian belief in immortality are to be found in the existence of God himself and in the unique character of human personality. Because God lives, and because he is all-powerful and all-good, and because individual human beings possess supreme values which a loving Providence will never throw away, we may be confident in our faith in the life everlasting.

Dr. Baillie, like Augustine and Calvin, does not have much use for any conception of the future which does not place the Deity in the very center of the picture. He attaches rather slight significance to the evidence furnished by psychic research because it seems to leave God so largely out of account. F. W. H. Meyers, for example, in his two bulky volumes of P. S. R. material, scarcely if ever refers to God in connection with the life to come. Baillie also dislikes Hegelians, like Dr. MacTaggart, who argue for the survival of individuals, but who have nothing to say concerning their fellowship with the Deity.

Earliest Statement in I Corinthians

The earliest statement of the gospel which we possess appears to be contained in the fifteenth chapter of Paul's First Epistle to the Corinthians. When we remember that this language was written only a few decades after the crucifixion and before any of our Gospels were composed, its significance becomes obvious. Paul himself stresses this fact when he says that, whatever anyone else may affirm about the Christian teaching, this is what I preach to you and this is what you believe. He then goes on to state that the substance of the message was "how Christ died for our sins according to the Scriptures and how he was raised from the dead on the third day."

The two points involved here are obviously salvation from sin and the life everlasting. It is interesting to note that the larger part of the chapter is devoted to an elaboration of the second topic. Paul states emphatically that, without a belief in the life everlasting as expressed in the doctrine of the resurrection, the Christian faith is vain and he had as well never have taken the trouble to proclaim it. There is no depreciation of the Christian ethic or the importance of living the Christ-life in this world contained in this affirmation, but simply the obvious fact that without the life to come our present existence is unintelligible and unworthy of consideration.

Paul's Doctrine of the Resurrection

Professor Kirsopp Lake in his Ingersoll Lecture says that Paul was never able to make up his mind whether to accept the Jewish idea of the resurrection of the flesh or the Platonic conception of the immortality of the soul. The fact is that Paul did not advocate either of these ideas in the gospel which he preached to the Gentile world. He proclaimed the doctrine of the resurrection in the place of both of them and Christianity conquered the ancient world largely as a result of the vitality of his message. There were two fresh ideas involved in it which caught the imagination of everyone who heard it. The first was the new proof that death does not end all, furnished by the resurrection of Jesus himself, and the second was the superior quality of the new existence which Jesus has made possible for us.

Half-hearted Belief

The ancient world in general believed somewhat half-heartedly in a future life. They pictured it in such words as Hades and Sheol, the land of shades or shadows. It was not a desirable type of existence and nobody wanted to go there. Paul's gospel of the future, on the contrary, was full of joy and hope. For him, to die was not to lose but to gain. The sorrows and trials of this life are insignificant when compared with abundant joy of the life everlasting. Even the best that this world contains is mere refuse when compared with the glory that is to be revealed.

At the Gospel's Heart

It would be a fine thing for the present age if our modern evangelists could recapture the sweep and enthusiasm of Paul's attitude toward the future life. Henri Bergson, the French philosopher, said something like this just before he died a few years ago and there are good grounds for his statement. It is not necessary for us to surrender our interest in this life in order to understand and appreciate the supreme importance of the life to come. The gospel is the gospel only when we give its rightful place to the life everlasting.

Nocturne at Dawn

The hour was tremulous with music
But Mary heard
Only the cry of her own heartbreak,
She caught no word
Of dawn so soon to pierce the midnight
Till through its cloak
The morning splendor showered
And softly the Master spoke.

—Grace F. Guthrie.

The Church in the Country

A WELL-kept country church with a "cared-for" look about the building and lawn is a thing of beauty, picturesque and lovely. It stirs old memories and arouses sentiments of love and reverence. But to the life and character of the nation, the rural church is much more than a lovely sentiment or an archaic monument. The growth of a Christian civilization depends in great measure upon the continuing witness of the rural church.

Christian leadership both for church and nation comes out of rural church. Forty-two per cent of the men now being ordained into the Christian ministry first found Christ in a rural church. Fifty-three present-day United States Senators, eight Supreme Court Justices and thirty-five governors were born in rural communities.

Family life is nurtured by the rural community. More than half of America's school children are in the keeping of the rural church.

The land is reverenced by those who find God in the rural church. The world today has too little good land and hundreds of millions less fortunate than Americans are condemned to a life of hunger and a death by starvation because there can never be enough food to feed them. The rural church today witnesses to a stewardship of the good earth and joins with Christian men of science to hold the soil and enrich it, for it is God's gift.

Neighborliness and mutual helpfulness surround the rural church, and in them the integrity and usefulness characteristic of country people find maturity and expression.

One day each year we pay special honor to the rural church and express our gratitude for her constancy and our concern for her future. Churches large and small, in the country and in the city, join on Rural Life Sunday to celebrate the rich and irreplaceable values which rural life and the rural church feed into all Christendom. Your church, wherever it may be, has felt the beneficial influence of the rural church. Remember it with thanksgiving as you, too, observe Rural Life Sunday, May 22.

How to Observe Rural Life Sunday

1. The minister can preach a sermon on some theme related to rural life, finding suggestions in the Rural Life Sunday packet.
2. Urban and rural churches can exchange their preachers for a Rural Life Sunday service.
3. The city church can hold a silent roll call to find what members have come from a small town or country church.
4. Four-H Clubs can be invited to attend the church service in a body and special recognition be given them.
5. A community-wide religious observance can be planned with farm organizations as special guests, asking God's blessing upon the seed, the soil, and the sower.
6. An agricultural leader from the state college or the county agent can be invited to speak in the church service.
7. An urban and rural church can plan a joint observance with services in the rural church in the afternoon.
8. Further suggestions can be found in the Rural Life Sunday packet available on order at 222 S. Downey Ave., Indianapolis 7, Ind.

RNS Photo

Main building of Yakima Indian Christian Mission, White Swan, Washington. Erected in 1921, this building houses the offices, girls' dormitory, kitchen, dining room, play room and chapel.

A Mission to the Yakimas

By KATHERINE SCHUTZE*

IN the south central part of the state of Washington is located the Yakima Indian Reservation, formed after the 14 tribes of the Yakima Nation signed a treaty with the United States government in 1855. The reservation covers an area of 70 by 36 miles. It is the home of approximately 600 Indian families, or 3,400 individuals, of whom 1,325 are boys and girls under 18 years of age.

A large percentage of the allotted lands have been sold or leased to the white man who now far outnumbers the Indians and whose business interests center in twelve small communities he has established. These towns create perplexing problems, for not few of their citizens eagerly exploit the Indians. There is too much indifference to the social, moral and spiritual welfare of the Yakimas.

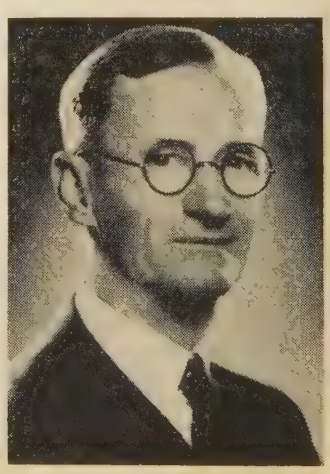
*Miss Schutze is a director in the department of missionary organizations of The United Christian Missionary Society. She served for a year as acting director of the Yakima Indian Christian Mission at White Swan, Washington.

Victims of Unnatural Circumstances

For such a long time there has been a tendency to place emphasis on conserving the Indian's property rather than on developing the Indian himself through

Left: Members of John White's family arrive at White Swan for another year. Miss Schutze, as acting director, interviews Lottie, the mother, who agrees to pay fees partly in cash and partly in salmon.

Below: Malcolm M. Norment, new director of the mission at White Swan.



eaching him to use his property and to become self-eliant. Since Indians are wards of the government, nost of them live on unearned incomes from rental of eased lands. Often, therefore, time becomes leisure ime and idleness is the accepted mode of life. The ent money which comes to them really is not enough or even average standards of living. Accordingly, if hey do not work, they come to accept a way of life n which standards are low and in which they feel no esponsibility for their own welfare. Thus thrown nto the whirl of western civilization with its tempo et by ambition for productive enterprises, the aimless iving of the Indian frequently results in social, eco-nomic, and spiritual deterioration. These and other conditions conspire to make him one of the most ex-ploited minority groups.

Regular School Attendance Difficult

Indian children must be enrolled in school because it is compulsory that they attend, but the enforcement of attendance is difficult. School buses are within reach of most Indian homes, but the Yakima families spend much time supplementing their unearned in-comes in ways which necessitate expeditions from home just when the children should be in school. There is hunting in the mountains for berries, and for wild roots used for food and medicine. And of course, there is hunting for deer and elk for food, and for the hides for tanning and making into beaded garments and moccasins, and for furs. There is also fishing for the famous red salmon on the Columbia River. The chief item of their diet is dried, salted or canned fish. There are also expeditions for catching wild horses which are sold for various purposes. Reports indicate more than 5,000 horses on the reservation. The Yakimas also go out to cut timber for fuel, and many of them become migrant workers, following seasonal crops of fruit, hops, sugar beets, and potatoes in the valley and in neighboring states. All of this makes a settled family and social life difficult.

Mission Established in 1921

Seeking to meet some of the needs of the Yakima Indians, the American Missionary Society in 1921 established the Yakima Indian Christian Mission, a home for school-age boys and girls. The policy followed has been for the children to attend public school in White Swan, a small village two and a half miles north of the Mission. This permits them natural relationships with all children in the community.

On 80-Acre Tract

The Yakima Mission covers an 80-acre tract of land, 60 acres of which are under cultivation. The main building includes the girls' dormitory, kitchen and dining room, office, playroom, and chapel. There are also a boys' dormitory and a cottage which is used as a dwelling for staff members, a model dairy barn, milk house, poultry and pig houses, pump and tool sheds.

Capacity of 35

The capacity of the home is for thirty-five boys and girls. One of the greatest problems has been to select the children who are in need of the facilities provided. The majority are orphans or come from broken homes which, as a result of the impact of western culture upon a primitive people, are far too many.

The children go to the public school on the school bus. They enter into all phases of the school activities. The superintendent of the school in an unsolicited letter said, "The children from this Mission, who all attend our school, are the strongest possible testimonial that wonderful work is being done and should be con-

Right: Mary Hunt cutting up salmon for drying in her shack on the Columbia River. She has a granddaughter in the Yakima Mission.

Below: Jeanette Wesley as Minnehaha in the pageant Hiawatha staged at the mission.

tinued. These children are almost without exception our best citizens. In manners, cooperation, and in so many ways they show the effects of the splendid influences and training they are receiving at the Mission."

Share in Chores

In the home, the boys and girls share in the usual chores such as laundry work, housekeeping, dishwashing and farm work. There are daily devotions at the breakfast table, and each evening the matrons conduct devotions just before bedtime. Saturdays are busy days of work and play, with perhaps fun at a skating party at school in the evening, or a party at home.

Balanced Religious Program

On Sundays there are regular Sunday school classes, church in the chapel with the communion service, and evening meetings. Regular religious education materials are used with adaptations, for the background of these children is far different from that of most of those for whom the materials are prepared. Every summer, boys and girls take part in Chi Rho camps and youth conferences.

Interest of Indian Community

The Yakima Indians were and are a very deeply religious people. Every effort is made to direct their whole life and conduct into Christian channels—something for which they seem to long. Many of them share in whatever program is presented at the Mission. Especially inspiring times are those which center in the annual Thanksgiving dinners and Christmas festivities when hundreds of Indians fellowship with us. One of the Yakima chiefs, referring to the religious training at the Mission, said: "I like this book (the Bible) because it teaches us how people can live together, no matter what their race, color, or religion."

Dreams of Self-supporting Church

At present there is no separate church building for the Yakima Indians, but families worship with the Mission groups at times. Each year there are boys and girls who express a desire to become Christians and are baptized in the church in the city of Yakima. Friends envision the time when the Yakimas will have a church which they will have helped to plan and construct, a self-propagating and self-supporting church.

Renewed Religion

D. Elton Trueblood of Earlham College says that a new religious movement is under way, and offers the five following "proofs" to support his thesis:

(1) A new fellowship of all denominations.

(2) A feeling here and in Europe that "the hour is late" and that spiritual reconstruction is the only hope.

(3) Growth everywhere of the movement among lay people to take over responsibilities of Christian work.

(4) A new emphasis on the Bible.

(5) Organization of small fellowship groups within churches and on campuses.—RNS.

THE Shaker Heights Christian Church of Cleveland, Ohio, has given a demonstration of how a local church can do something about the Displaced Person problem where there is a will to help.

The Shaker Heights church is sponsoring the coming to the United States of Christian Viburs, 48, his wife Alexandria, 33, and their 3 year old son, John Carl. The story of how it came about makes interesting reading.

SOMETIME last fall the Viburs family, natives of Latvia and Lutherans in religion, now living in a Displaced Persons camp of Church World Service at Munich-Pasen, Germany, received a CARE package forwarded through the office of the department of Social Welfare of the United Society. Just before Christmas, the writer of this column received from Mr. Viburs (an expert photographer and engraver) a beautifully printed little brochure telling about himself, his wife, and son, and their desire to come to America. They are refugees from their homeland, now under Russian rule, because, says Mr. Viburs, in Latvia today "the greatest sin is one's love for his country and the greatest crime belief in freedom." The character of the brochure and the pictures of Christian, Alexandria, and John Carl, indicate a family of unusual ability and integrity.

At a meeting of the Commission on World Order in Indianapolis on December 28, the Displaced Persons problem was under consideration and the Viburs brochure was passed around. Waymon Parsons, pastor of the Shaker Heights church and a member of the Commission, was impressed by the story.

FROM here the scene shifts to Cleveland. On Sunday, January 30, Mr. Parsons, after some preliminary correspondence with Viburs, preached on "We that are strong ought to bear the infirmities of the weak," challenging the church to sponsor the Viburs family. As Frank Stewart tells the story in his Monday "A Stranger Goes to Church" column of the *Cleveland Press*, the response was immediate and generous. One man guaranteed a job to both Christian and Alexandria, together with an apartment. The women of the church undertook to supply the necessary furniture. Other members offered money to help in the enterprise. "The greatest pledge of all," says Mr. Stewart, "was the assurance . . . that they would plan a program to make Christian and his wife feel at home when they do arrive in Cleveland. That means reception and standing by the newcomers until they can get their roots in the community."

The necessary papers have been forwarded and the Viburs family will come to America as soon as regulations can be complied with, which may take several months. Letters received from Christian Viburs express their joy over the hope thus offered.

Shaker Heights has set the example. There should be many other congregations to follow it.

"A Century of Cooperation"

A Message from the President of the International Convention of Disciples of Christ

By F. E. DAVISON

THE theme of the Centennial Convention at Cincinnati next October will be "A Century of Cooperation." That is exactly what the celebration is all about. The movement of the Disciples of Christ was forty years old before the need of cooperation on a national basis was really felt. There had been county meetings, district gatherings, and a half dozen states had organized their state conventions. For several years there had been those who in various publications had been advocating the organization of a general nation-wide convention. But not until October 23, 1849, was such a dream realized. One hundred and fifty delegates from one hundred churches, representing a dozen or more states, met in Cincinnati and not only perfected the organization of what they called the General Convention, but also, on the next day, brought into being the American Christian Missionary Society. Alexander Campbell was elected president of both organizations.

One hundred years later, some 10,000 delegates will come from the ends of the earth to the same city to celebrate "A Century of Cooperation." The history of the growth of the brotherhood of Disciples of Christ is a story of cooperation. Every local church, every missionary station, every church college, every evangelistic program, and every one of our state and national agencies is the result of cooperation. Wherever there has been team work and the spirit of cooperation, the work has advanced with leaps and bounds. Wherever there has been lack of cooperation, the spread of the gospel has been retarded and "the bride of Christ" has been torn asunder.

The coming Centennial Convention will be a celebration worthy of our glorious history. Already the program has been sufficiently outlined to enable us to tell now for the first time what some of the features of the convention will be. There will be the exaltation of past achievements. But not all of the time will be spent looking in the rear-view mirror. There will be plenty of opportunity to view the road ahead and plot the course for the next century.

Historical lectures will start each day and these lectures will be given by one who not only knows Disciples history, but also senses the heartbeat of the brotherhood. There will be brief dramatic sketches to tell the story of the organization of the International Convention and the American Christian Missionary Society; of the 75th anniversary of the Christian Woman's Board of Missions; and of the golden anniversary of the beginnings of our missionary work in the Congo.

A college processional on one evening will dramatize in vivid fashion the contribution which church colleges have made to the life of the Disciples of Christ. An entire evening will be given over to the presentation of missionaries who are home on furlough, and a score of nationals from our mission stations. That evening will be climaxed by the commissioning of a dozen new missionaries who are just ready to go to the various fields of service. Never before has such a commissioning service been held in connection with an International Convention.

Plans are also under way to urge all young people who are in training (or plan to enter training) for full-time Christian work to attend the convention over the week-end. On Saturday night these recruits (perhaps 500 strong) will be presented to the convention. A fitting program will follow which will relate these recruits to the successful completion of the Crusade for a Christian World.

The closing day of the convention will be given over to fellowship and worship with Cincinnati churches during the morning hours, followed by an inspiring convention communion service in the afternoon. The final session Sunday night will be an ecumenical worship service to which will be invited the pastors and people of all churches in the Cincinnati environs with one of America's great preachers bringing the message.

The mammoth exhibit hall will provide ample space, not only for interesting exhibits and helpful book tables, but also a double portion of world-wide convention fellowship. The Cincinnati churches are making great plans to entertain the convention in a manner befitting such a celebration. Their committees are already busy with their comprehensive plans.

One church has notified headquarters that they expect to have from fifty to one hundred delegates present. Other churches are arranging for bus caravans to bring their delegations. There will no doubt be one or more churches which will have more representatives at the Centennial Convention than all of the churches in 1849 had registered at their first convention. A century ago, many of the delegates came by stagecoach, horse-and-buggy, and on horseback. "A Century of Cooperation" in industry has given us streamliners, automobiles, and airplanes. "A Century of Cooperation" in our religious movement for unity and the open Bible should cause us to come to Cincinnati next October by the thousands.

Charles Louis Loos in 1849, writing in the *Millenial Harbinger* says of the first convention, "The convention was harmonious and full of enthusiasm. There was much discussion but it was brotherly and in the spirit of the Master." That is what cooperation means—exchange of ideas, frank discussion of vital issues, and all in the spirit of the Master.

Do you want to pay tribute to our early leaders? Are you anxious that Disciples of Christ shall take their rightful place in the ecumenical movements of our day? Is it your desire to see "Victory" written across the "Crusade for a Christian World"? Climb aboard the "Cooperation Train" and make your plans for the Centennial Convention, October 25-30, 1949.

Mrs. Katherine Alt Smith, staff worker for the Home Missions Council of North America, visiting with children in a migrant camp in New Mexico.

Somebody Cares for the Migrants

By LOUISE MOSELEY*

"JUST what is it that you do?" is a question often asked staff workers in the migrant program of the Home Missions Council of North America. I put that question to Mrs. Katherine Alt Smith, whose territory in the Council's mission to migrants is Colorado and New Mexico. It took a full day to get the answer and a partial picture of what the home missionary does among families who move about this country harvesting the crops.

During the war Katherine Smith did field work in the Home Missions Council's religious program with families in wartime boom communities. She began working with the migrants in New Mexico in 1946. When the state convention of Disciples of Christ met in Carlsbad in the Fall of 1948, Mrs. Smith spoke, explaining the migrant program which the Home Missions Council carries on in that state with the help of the New Mexico Council of Church Women. She told about projects for migrant work which the cooperating Protestant churches were conducting in the state at the time, and urged Disciples to support the program. Then she took me to see, first hand, her work in the Pecos Valley of southeastern New Mexico.

We drove that day from Carlsbad, to Artesia, to Roswell, stopping along the way to confer with community leaders and to visit with mothers and children in pickers' camps on several cotton ranches. It was mid-October and the picking season was in full swing. Fields were white with cotton bursting from the bolls. Trucks full of cotton lint and seed passed us on the highway. Baled cotton stood in long rows by the railroad sidings. Farmers in the Pecos Valley have the good fortune to own land over hundreds of gushing artesian wells. Cotton growers in this fertile valley realize a high annual return from their crop.

To get the Pecos Valley cotton crop harvested each year requires eight to ten thousand pickers in the months of October, November and December. The rest of the year this labor is not needed in the valley, except for cotton chopping (weeding and thinning young plants), in May and June.

*Mrs. J. Edward Moseley is National WORLD CALL Secretary.

As we drove along the highway that day in October, Mrs. Smith and I could see the pickers bending over the cotton rows, their long canvas bags trailing behind them. Not far out of Artesia we turned off on a side road leading to a low L-shaped shed. It was a pickers' camp. There were no windows in these quarters. The shed was partitioned into rooms, each with one outside entrance, and each housing a family. When we pulled into the clearing, heads appeared in doorways up and down the barracks. Youngsters shouted, *"Maestra! Maestra!"* This word, teacher, meant that Mrs. Smith had arrived for her weekly visit.

We went up to one of the doorways and talked to a woman who said she was in from the fields because her baby was sick. On occasion, Mrs. Smith has gone for a doctor to care for sick migrants, but the case of this baby did not appear to be an emergency. We visited with several other adults who were in camp at the time; then a big tarpaulin was brought from the car and spread on the ground in front of the barracks. On it were placed crayons, color books, craft supplies, religious leaflets, a phonograph with records, and several dolls and stuffed toys.

Soon the children clustered about us. A three-year-old found a stuffed horse which he "rode" around the clearing. A teen-age girl, in from the fields with hands sore from the picking, played phonograph records, while a boy about her age paid three cents for craft materials and had Mrs. Smith show him how to weave a bracelet. We sat on the tarpaulin for over an hour, teaching the small children a few English words from the picture books, playing games and singing songs, until it was time to go on to the next camp. We collected the equipment, gave Bible story leaflets to the children, left magazines with the adults, and told them all goodbye until next week.

Migrant Children Not in School

We visited three camps that afternoon. At one place a truck drove in and left a barrel of water—the camp's overnight supply for drinking, cooking and washing. Not far from the clump of shacks was a rickety looking privy which seemed to serve the camp of about ten families. Late in the day a school bus passed the camp, but did not stop to let off passengers. Few children of migrant families are attending the schools.

At dusk, clouds rolled up, threatening rain, so we started back down the dirt road to the highway, talking about the migrants whose children we had just seen. "Who are these migrants?" I asked. "How are they recruited for the harvest? What happens to these thousands of pickers in the seven or eight months of the year when they are not needed in the Pecos Valley?" Mrs. Smith and I considered these questions on our way into Roswell where we were to spend the night.

Pecos Valley pickers are mostly Mexicans. Some of the men are "wetbacks," who enter the United States illegally by wading or swimming the Rio Grande near El Paso. They are encouraged to come into the country by ranchers wanting cheap labor during the harvests. Thousands of these *"braceros,"* or farm laborers, are assigned to harvest jobs by the Texas Employment Commission. Pickers' families come to the Pecos Valley from other seasonal jobs. Many spend the winters in the lower Rio Grande Valley where they harvest citrus and vegetables, staying on there until it is time again for cotton picking, or going to California, Oregon, or Colorado for summer harvests.

Migrants in the Pecos Valley are paid by the pound of cotton picked. Their average wages are hard to estimate, but the story runs something like this: when the whole family works and the season is good, earnings are adequate for subsistence; when children are sick or rain keeps all pickers out of the fields, earnings dwindle; and between seasons when there is nothing to harvest, the family earns nothing.

No Social Security for Migrants

Pickers are not covered by Social Security and do not get unemployment compensation to tide them over during the long waits between harvests. Their wages cannot provide for the family a daily diet of milk, vegetables, meat and fruit. Pickers' wages do not pay rent on a comfortable house, nor do they encourage the family to save for days when there is no income. Neither is it possible for the children to attend school when their earnings are needed to bolster the family income.

Looking at the matter from another point of view, if pickers were paid a better wage, most of them still would have scant knowledge of their need for a balanced diet. Few of the women, if better paid, would know any more about wise buying, proper food preparation, or household sanitation. The fact that their work keeps pickers on the move, from harvest to harvest, discourages attempts at education, homemaking, and health care. Migrants need guidance and instruction as much as they need a regular income.

The practical education for living, so badly needed by migrant families, could be made available to them at camps such as those operated at one time by the federal government. But these camps were sold a year ago to growers' associations, and little is being done in the way of an educational program in the camps. In its 1949 annual meeting, the Home Missions Council voted a resolution asking that the migratory labor camps be restored to federal ownership.

These are some of the problems posed by our nation's crops, the men who grow them, and the families who do the harvesting. As our day in the Pecos Valley drew to a close, I began to see where the home missions worker fits into this picture of the migrant problem.

The worker with migrants is something of a "migrant" herself, for she follows the crops with the pickers. Last year Mrs. Smith was in the Pecos Valley for the most part, from September to February, in Colorado from March to mid-September, and for a brief period in the winter she was lent to the migrant program in Arizona. She drives from ranch to ranch, usually alone, her car filled with recreation equipment. Sometimes she lives in the home of an interested church member in a nearby town; sometimes in one of the simple shelters close to a pickers' camp.

An important phase of Mrs. Smith's program is

carried on through conferences with church and civic leaders, in committee meetings, church conventions, and community projects. She also calls on oil men, cattle ranchers, and other persons of influence to enlist their backing and funds for the project. Through such activities the home missions worker can build a bridge of understanding between the migrant pickers and resident citizens of the locality who have not previously felt much concern for the pickers.

It is the growers who are in a position to do the most about directly improving the status of their pickers. When there are opportunities to do so, Mrs. Smith visits with these men and their wives to lay before them the work that she is doing and discuss the pickers' problems. Some growers show an eagerness to have skilled help with a social problem that they find more difficult to solve than the other farm management problems of growing and marketing the crops. A few cotton growers have discovered that they are paid dividends in securing a higher grade of picker when they dig good wells for the pickers' camps, build shelters with windows, provide more than one room to a family and more than one toilet to a camp. Since such growers are too few, legislation is needed to make healthful living possible for all migrant families. Individual Christians and their churches could help to draw up such legislation in behalf of migrants and work for its passage.

In the meantime, the Home Missions Council of North America is showing the migrants all over the United States that somebody cares what happens to them. To the lonely migrant who does not belong anywhere, that must mean a flicker of hope that one day conditions may be better. The home missions program also is slowly awakening community interest in lifting the migrant to a higher level of living. This is extremely important, for in an aroused public opinion lies the migrants' best hope.

The mission to migrants in the Pecos Valley of New Mexico is one project of the Home Missions Council of North America in which twenty-three national Protestant mission boards are participating. The program serves migrant families in twenty-three states.

Disciples of Christ take part in the mission to migrants by giving directly to the work in their own areas and by activity in local or state councils of churches. Mrs. John Pascoe, a member of the Christian Church at Carlsbad, is chairman of the New Mexico Migrant Committee. Nationally, Disciples contribute meagerly to the migrant program of the Home Missions Council by appropriating $200 a year through the Division of Home Missions of The United Christian Missionary Society. A fund of $1650 was appropriated recently through the Department of Social Welfare of The United Christian Missionary Society to provide audio-visual aids and allowances for ten Disciple students who will serve in migrant fields during the summer of 1949.

THE large enrollments in our universities, both state and private, indicate the high stake which the citizen has in these institutions; and yet, to the average man a university is a thing of mystery. This mystery is occasioned partly by a lack of knowledge, partly by the very complexity of university life, and partly by a fear arroused by the adverse publicity given university excesses on the part of both students and faculty. It would certainly be a good thing if many parents and all leaders of thought in America could read *Inside the Campus,* with the interesting sub-title, *Mr. Citizen Looks at His Universities,* by Charles E. McAllister, president of the Association of Governing Boards of State Universities and Allied Institutions. The book is the product of a survey of nearly every phase of university life of interest to the average citizen.

The chapter on religion and morals is particularly interesting to churchmen. In general, the findings are that alcoholism among students is bad but not increasing, that sexual irregularities are no worse than just before the war, but that lying and cheating are on the increase. Everywhere cheating is one of the chief evils of campus student conduct.

A growing intellectual interest in religion is manifest everywhere. University administrations are both perplexed and anxious about religion. The author calls attention to several important programs of religious teaching in universities, such as that proposed in the Yale report advising a department of religion on graduate and undergraduate levels; the Iowa School of Religion supported by the university itself; the Bible College of Missouri, an independent school recognized by the university; and Bible chairs in many universities.

THE important book of the current year for every ministerial library is the one volume edition of the four volume Amsterdam Assembly Series prepared under the auspices of the First Assembly of the World Council of Churches, *Man's Disorder and God's Design.* It will be recalled that this theme of the World Council was divided into four sections and for each section a preparatory volume was written. This book includes not only the preparatory volumes but also the findings made by the Assembly in the four sections. The sections were (1) The Universal Church, (2) The Church's Witness, (3) The Church and the Disorder of Society, and (4) The Church and the International Disorder. In this volume are dozens of essays, prepared with the greatest care by the most notable scholars in our Protestant world. These essays are analytical, descriptive, and prophetic. They deal with almost every aspect of the impact of the Christian religion on our modern world. The work is so arranged and indexed as to serve as a kind of dictionary of present-day religious thought and action. It is a book to be both read and used. It should occupy a shelf along with Bible dictionaries, concordances, and church histories. So valuable is this book to the modern minister that the Methodist church is sending a copy to every minister of that faith throughout the world.

IN a little book of three lectures, Bernard Eugene Meland writes of *The Reawakening of Christian Faith* something after the Eldon Trueblood manner

(*Continued on page* 40)

Preaching Through the Printed Word

B. M. Gupta, left above, for 30 years manager of the Jubbulpore Press, Kemal, on a return visit, looks on as "A Study of the Life of Jesus" is bound for the Christian Literature Society of Burma.

ONE of the most unusual mission institutions in India is the Mission Press of Disciples of Christ at Jubbulpore. This is one of the many mission institutions that pays its own way. Last year, the gross receipts of the Press amounted to more than $9,000. In spite of mounting costs, a small profit was realized.

Even if the press lost money, it would be money well spent. It would be futile to teach the illiterates to read if we furnished them nothing worth reading. This press produces books, periodicals, tracts and leaflets in both Hindi and English for a number of missions in the Central Provinces other than that of Disciples of Christ. It is the only mission press in the area.

Among the publications of the Jubbulpore Press is *Sahayak Patrika,* a union publication for various churches in mid-India. Many an isolated village preacher keeps in touch with the outside world through its pages. Three monthly magazines also are published.

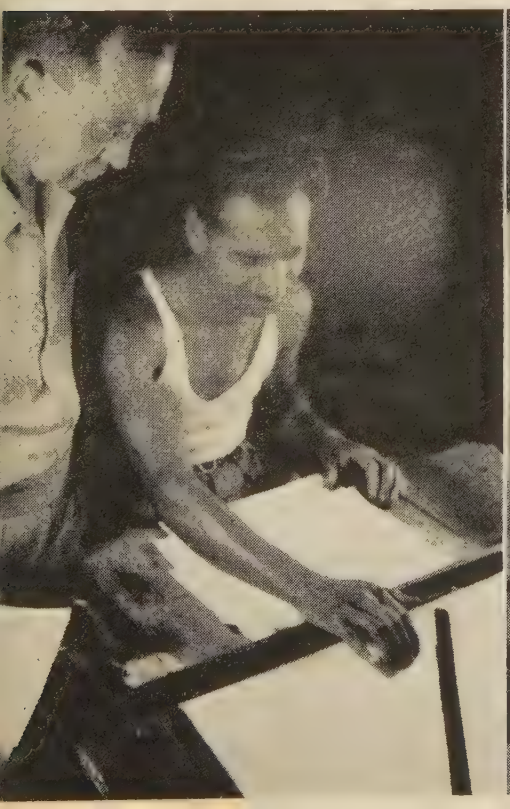
By special permission of the government, the Press published recently a large edition of a new revised primer for teaching adults to read. Some years ago, it printed Dr. Frank Laubach's first charts for teaching illiterates to read Hindi.

The Jubbulpore Press employs 30 workers. To maintain its high standard of service it needs new type and other equipment. It is expected that funds for this purpose will be given through the Crusade for a Christian world.

—C. M. YOCUM.

Photos on this page are by Robert Root.

At left below, F. E. Livengood, superintendent of the Press, looks on as Prem Masih prints a Crusade check-list of Christian home life. Fifteen hundred copies are being distributed in Indian Christian homes. Masih has worked for the press 13 years. At right, a Hindu apprentice at the Jubbulpore Press cuts printed Scripture reading programs in use for the Crusade for Christ in India.



Christian Laymen in China

By JAMES H. McCALLUM*

THE Chinese church is discovering its laymen. With real progress being made toward the goal of self-supporting, self-governing and self-propagating churches, the importance of the layman is being recognized. The Crusade for a Christian World is helping us to plan a program which will strengthen our lay leadership.

Although we have not had an adequate program of lay training, we do have a goodly number of laymen and laywomen who have grown up with the Mission. They are those who were influenced by the earliest teachers and students, merchants, tailors, carpenters, masons, doctors, nurses, bankers, postmen, farmers and government officials. They include the families of these people, some to a second and third generation. We should know some of the laymen who make up the backbone of our Chinese church.

The Oldest Layman

The oldest layman of the Disciples of Christ is elder Wang Yung-ting of Chuhsien, now eighty-nine years of age. He has known every missionary and Chinese worker in Chuhsien from the beginning of the work there. He began as a cook for a missionary family, and he it was who walked the forty miles from Nanking to Chuhsien carrying the silver dollars with which the first mission property was purchased there. He still presides with dignity at the communion table and can preach a short sermon. He has been the mainstay of this church for over fifty years. It is a blessing to visit his home and he has enjoyed his missionary friends, inviting them sometimes to a "foreign" breakfast of coffee, toast and eggs or cereal.

Elder Wang of Chuhsien, 89, and the oldest Disciple in China.

Builders, Teachers, Bankers

One of the best known laymen in Nanking was a carpenter when the missionaries first came to this city. He learned to build foreign-style houses and furniture and became one of Nanking's best known builders and contractors. The fine new Presbyterian church is a monument to Chen Au-ming and his family. One son is president of Nanking University, and a daughter is a professor there. Another son, an architect and builder by training, is now one of Nanking's leading bankers. His wife, Hwang Li-ming, is from one of our own leading families and is now principal of one of the large Christian middle schools.

At Drum Tower Church

At the Drum Tower church, elder Li Siu-tung and Wang Yung-fei pass the communion emblems every Sunday. Mr. Li was one of the first Chinese to start the grocery business catering to missionaries and trade with foreigners. He became a member of the Drum Tower church and has been a very loyal supporter over a long period. His is one of the very few stores in Nanking that does not open its doors on Sunday. Mr. Wang was a servant of missionaries and has grown to leadership in the church.

Laymen in Wuhu

Wuhu is distinguished for its laymen. Several weavers have become proprietors of small hand-loom home factories and form the background of support for the church. In recent years the Tsao brothers, tailors, have been the most active leaders in the evangelistic program. They have sponsored a new church in their home village within a few hours of Wuhu. The Tsao Er-chuan village church is one of our newest. This Wuhu group of laymen have mapped out a number of other villages where they have relatives or friends or business interests for the opening of other churches. They not only support this work but go out with evangelistic teams. When lay people like this get behind the church program it has assurance of success.

Active in Evangelism

In Nantung it is the assistant postmaster, Chi Mo-han, and his wife, both the children of Christian ministers, who led the laymen in evangelistic effort and church support. She plays the organ and they both sing and lead the services in the absence of the pastor. Since they moved to Nantung, the church has grown more than at any period of its history. Mrs. Chi, with other women of the church, has taken a leading part in establishing a new church at Ren Chia Kan where another very earnest layman, a retired mason, has built a house, half of which is used as a chapel for the new congregation.

May Give Full Time

Of the several laymen in Hofei, one of the most active is the photographer, Yuan Shu-liang, who has been a Christian for about twenty years. He is so interested in the evangelistic program that he talks of turning his business over to his son and giving his entire time to the work of the church in voluntary service. Like so many of these laymen, he is an effective speaker making his point with a few choice words.

At Mission Institutions

So far we have not included among the laymen mentioned, those who are in mission institutions. A

*Missionary to China with The United Christian Missionary Society, stationed at Nanking.

very important source of lay leadership is to be found in our schools and hospitals. The principals of our middle schools are among our best leaders.

Miss Chen Hsi-ren of Chung Hwa was not only chairman of the church board for many years, but actually acted as pastor during most of the war years. In the training of women and the development of young people, she has been invaluable and she holds her place in mission councils with any of the men leaders.

Miss Swen Pao-hwa was the first one to return to Nantung after the war, and the rehabilitation of the church and school would have been very difficult without her.

Mr. Wang Shu-yung, principal of Wuhu Academy, was chairman of our convention this year and is one of the spark plugs in the Crusade movement in China. He is chairman of the Wuhu church board and interested in the evangelistic extension program.

Mr. (Victor) Siao Teh-ching is probably the key leader at South Gate, Nanking; and the principal of the Ruh Chuin School, Mr. Tsai Ruh-ling, is an elder and most active in the church program. Dr. Chang Mo-tung of the Luchowfu Christian Hospital is station chairman and a real leader in the Hofei church.

Prominent in Life of China

The churches of Disciples of Christ are also fortunate in having several very well-trained laymen who are prominent in union institutions and in national affairs. These men have generally headed up our school boards, have been valuable consultants, and have given much time to our administrative committee and mission council.

Dr. Wei Hsioh-ren (Stephen), dean of the science department of the University of Nanking, is now an important member of the Atomic Bomb Commission of the United Nations and is our contribution to the Park Avenue Christian Church, New York, serving as an elder there.

Dean Chang Chih-wen of the school of agriculture is the advisor for all our rural work and an effective member of several committees and boards. He is opening the way for us to enter his own home country village near Chuhsien.

Dean Ko Siang-feng, of the department of sociology, heads two of our school boards.

Dr. Yuan Peh-chiao of the university now heads the Drum Tower church board, and his wife is a very capable "mother" to the students in the church choir.

We could add to this list Tung Teh-fu, president of a government college, and Pao Wen-nien now in the embassy in Washington, D. C., and other very able laymen.

Laymen in the Future

The largest churches in the China Christian Mission are in Shanghai and San Ho where we do not have mission institutions or subsidized personnel. Their ministers support themselves by working in the customs, or by teaching school, or in building construction, or as doctors. Among their leaders are many small shopkeepers, tailors, masons, carpenters, and farmers. Organized teams of lay women have had a large part in the growth of the San Ho church. As we study the situation in Communist China, it seems that the present paid leadership should be prepared to support themselves and not expect to live off the church members or the mission. That we already have two such areas is encouraging. They not only have leaders but also have more lay followers. The future of the church in China depends upon these lay workers and their Christian homes and others like them throughout the land.

News from China

A LETTER to the foreign division of The United Christian Missionary Society from James H. McCallum, missionary to China, written February 10 in Nanking, described interesting events then taking place among the missionaries. The town of Chuhsien had been occupied by the Communist forces on January 24. Many of the citizens had fled the city and the only institution of its kind still functioning there was the Disciples mission where George Cherryhomes and Mr. and Mrs. O. J. Goulter are stationed.

Mr. McCallum reported that volunteers had taken mail through the fighting lines to Chuhsien, giving George Cherryhomes the first word that his new son, George Cristopher, had arrived January 30 in the Philippines. These carriers brought back news of an evangelistic meeting held in the church at Chuhsien February 1-7 during which 20 persons were baptised and 300 inquirers were enrolled. The baptisms were witnessed, they said, by Communist soldiers. The Communist government is said to respect the humanitarian efforts of the missionaries who are working in refugee camps and rural areas trying to protect the health of the people.

As Mr. McCallum's letter was written, the 17 Disciple missionaries remaining in China were still stationed as reported in the March issue of WORLD CALL.

A Prayer

Forgive me, O Father, that to trust
I was afraid;
Forgive the doubt that questioned
As I prayed.

Forgive a faith so dim it saw alone
The heavy road;
Nor visioned One who waited there
To lift the load.

Forgive me that I did not hear Thy cry
In China's pain;
Nor yet in India's sorrow hear
Its voice again.

Forgive the self that prayed too oft
Its own be fed;
Touch with a burning faith
The years ahead.

—GRACE F. GUTHRIE

Religious Education in the World's Life

Story of Columbus Meeting of International Council of Religious Education

By FRANCES HERON

MORE than in any previous year, the 27th annual meeting of the International Council of Religious Education in Columbus, Ohio, February 6-12, stressed the world-wide aspect of Christian teaching. In opening the week of discussion, planning and business, Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, declared that the Christian faith is "the only message from our churches, whether on the far frontiers of the world mission or in this nation or in the immediate program of Christian education which has any chance of arresting the attention, let alone claiming the allegiance, of those who understand their world's peril and care deeply for its salvaging."

Many Disciples of Christ were among the 1,300 leaders in religious education from all parts of the United States and Canada who spent the first half of the week in conference by interest sections, such as lay work, leadership education, youth work, weekday religious education and missionary education. Forty Protestant denominations and 34 state councils of churches and religious education are represented in the Council. At its head as general secretary is a Disciple, Dr. Roy G. Ross.

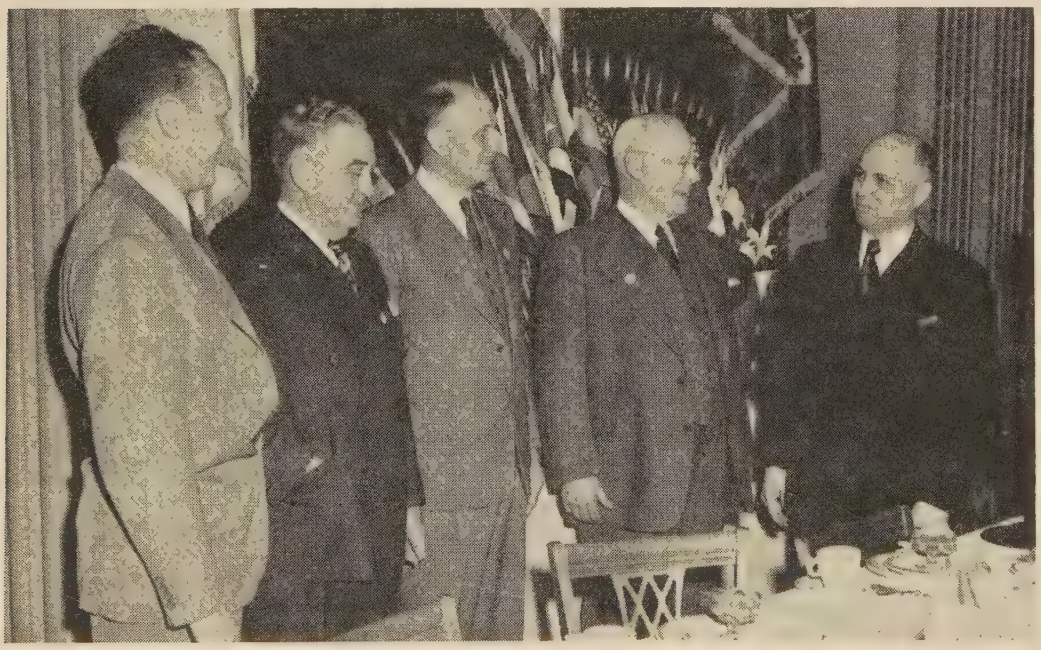
At an evening session a worship pageant, "The Family of God," written and directed by Amy Goodhue Loomis, carried out the conference theme, "Christian Teaching—a World Task." College students and church members in the Columbus area presented scenes showing the development of the ecumenical idea since the days of the early Hebrews.

Japan was prominent in the thinking of the conference. Said Dr. Takuo Matsumoto, president of Hiroshima Girls' School: "Japan would like to have an expert religious educational leader from America to re-educate our abstract leaders." Members of a panel discussing the subject advocated a united Protestant approach in Japan.

Dr. Vieth brought a letter to Sunday school children of America from Sunday school children of Hiroshima, Japanese city destroyed by the atom bomb. Dr. Vieth presented the letter to Columbus, Ohio, junior high school girls during the meeting of the I.C.R.E.: "To this day we have received many gifts and letters from our American friends. We wish to continue this friendship forever. We have been able to rebuild our church school with your sympathy and prayer. Today is our joyful dedication day. We want to express our heartfelt gratitude."

Dr. Paul H. Vieth, former consultant on religious education on Gen. MacArthur's staff, emphasized the connection between Christianity and Japan's economic future. Democracy there is threatened, he said, unless the United States helps in opening up markets for

(*Continued on page* 21)



Many Disciples of Christ leaders attended the Columbus meeting. Left to right, George Oliver Taylor, executive secretary of the department of religious education, The United Christian Missionary Society; Harry Hines, Disciple layman of Texas and vice-president of the I.C.R.E.; Charles Marion Ross, national Disciples director of educational administration; Dr. William C. Bower, noted professor and writer; and Dr. Roy G. Ross, general secretary of the I.C.R.E.

Whither?

By ROBERT M. HOPKINS*

THERE are alarming trends in our economic life in America that call for serious reflection. Our national income continues to rise to unprecedented heights. In 1944, the total national income was $182.4 billion. In 1947, this had increased to $202.5 billion. It will, according to recent reports, in all probability be over $215 billion in 1948 when the record is complete.

Our personal savings are being rapidly diminished. In 1944, the personal savings put aside in America amounted to $34.1 billion. These dropped to $26.6 billion in 1945, to $11.8 billion in 1946, and were only $8.8 billion in 1947.

In 1948, it is currently reported that personal savings throughout the country took a turn for the better. Official figures are not yet released, but preliminary estimates indicate that for the first nine months of the year our personal savings were made at the annual rate of $13 billion. In the last quarter of the year they advanced still further to the annual rate of $15 billion. In other words, the total amount laid aside in 1948 for the arrival of the "rainy day," while not double that of $8.8 billion in 1947, will undoubtedly show a trend that is much more healthy for the future economic welfare of the country.

It should be noted, however, that this gain in savings does not seem in any way to have retarded the aggregate cash spending of the American people. On the contrary, the total consumer spending in the last quarter of 1948 was such as to indicate that the increase for the year will probably be $14 billion over the total for 1947. We saved more money, it is true, but we had more money from which to make savings, and we also spent more. Indeed, our increased personal expenditures matched our increased savings almost dollar for dollar.

Our indebtedness due to instalment credit is growing, in spite of many serious attempts on the part of the Government to hold it in check. In May, 1947, the total consumer short-term indebtedness amounted to $10.9 billion. Month by month, this increased until it reached $13.3 billion by December, 1947. The Federal Reserve Board reports that in 1948 there was continued increase, so that a new record of $15 billion was reached in October, 1948.

In plain English, this means that, when our income is greater than ever before, we are not content to live within it. In 1947 we placed in our personal savings only 25 per cent of the amount so deposited in 1944, the last year of the war when it was difficult to make purchases. And beyond all that we are now extending our credit through the instalment plan for future payment to an all time high. Such instalment credit is now almost twice the amount we are putting in our savings.

During these lush years our contributions for church and charity are not meeting the needs which have vastly increased in all the areas served. They by no means keep pace with the enlarged income now being received, nor do they enable the institutions and organizations to care for advancing costs of maintenance. The charity dollar, like all our dollars today, due to inflation, is worth only 60 per cent of its pre-war value.

According to the latest report of the United States Department of Commerce, only 83 cents out of each $100 consumption expenditures was devoted in 1947 to religious and welfare activities. An additional 56 cents was given for private education, the larger portion of which went to higher education, as expressed in the colleges maintained by the churches and other private agencies. But at best this takes out of all expenditures only $1.39 of each $100 or less than 1½ per cent available for religious, educational, welfare and character building activities maintained by private support. Thus while we enjoy our greatest years of prosperity and engage in our worst orgies of spending, the proportion of our benevolent gifts drops to an all time low.

Whither are we drifting?

*Retired president of The United Christian Missionary Society, now executive director of the National Stewardship Council, 60 East 42nd St., New York 17, N. Y.

Religious Education in the World's Life

(*Continued from page* 20)

Japan. "Christianity has a strategic opportunity to practice its doctrines of good will and service," he observed.

As a result of a plan launched by the children's workers, Sunday school children in distant parts of the world who never saw a Bible picture are soon to receive colored pictures of both Old and New Testament scenes. American pupils will join in this project, "Pictures for Children Everywhere."

Of interest to the English-speaking world was the announcement that the completed Revised Standard Version of the Bible is to be published in the Fall of 1952. The New Testament was issued in 1946.

Dr. J. Park McCallie, schoolteacher and Presbyterian layman of Chattanooga, Tenn., received the Council's 1949 Russell Colgate Distinguished Service Citation for his service to Christian education.

A new educational department was approved. Its function will be to work out relationships between religion and public education. Other matters discussed at the Council sessions included fine arts in religious education, religious drama, educational evangelism, youth camps, and church building. The results of these deliberations reach the individual churches of the nation through their denominational staffs participating in the cooperative planning.

Honored for his joint authorship with Percy R. Hayward of a new book, *Protestantism Faces Its Educational Task Together,* was Dr. W. C. Bower, retired Disciple professor. The book teaches the history of cooperative Christian education in North America.

Visiting the land of sunshine and flowers, Dr. Wickizer received a warm and floral Hawaiian welcome.

I Visit Honolulu

By WILLARD M. WICKIZER*

ONE of United Air Lines' giant new *Mainliners* droned westward from San Francisco two thousand miles and then sat gently down at Rodgers Airport on the edge of Honolulu. On the plane, some of my fellow travelers had asked if I had friends in Hawaii. Not wanting to claim too much, I admitted only that I had one or two acquaintances there, one of whom would probably meet me at the airport. To my great surprise, I was greeted as I climbed down from the plane not only by W. Reid Ferguson, pastor of First Christian Church, Honolulu, and his wife, but by C. E. Burgess, supply minister for Kaimuki Christian Church, and his wife, and the elders and their wives from both congregations. Mine was the largest welcoming party on the field!

The welcoming was typically Hawaiian. Leis were hung about my neck. One of the ladies was even brave enough to add a kiss on my cheek! Pictures were taken. Words of welcome were spoken. Introductions were performed. As all of this was going on, I could not help wondering what my fellow passengers were thinking. They must have felt I was doing very well for a man "who had no friends and only one or two acquaintances in Hawaii."

Various American cities have various appellations, such as "The Windy City," "Crossroads of America," "Heart of America," and "The Sunshine City." Honolulu is known as "The Crossroads of the Pacific," and probably no city is more correctly named. Honolulu is the port of call for more than seventy ships of various steamship lines. It is the hub of six trans-Pacific air lines and several inter-island lines. It is the headquarters of the Armed Services in the Pacific theatre.

Hawaii is also the racial crossroads of the Pacific. The racial antecedents of Hawaii's citizens are approximately as follows: 33 per cent Caucasian, 32 per cent Japanese, 12 per cent part-Hawaiian, 10 per cent Filipino, 6 per cent Chinese, 2 per cent pure Hawaiian, 2 per cent Puerto Rican, and 1.5 per cent Korean. Intermarriage, especially among the oriental races, is rapidly producing a citizenry that can be characterized only by the phrase, "new Hawaiians," to distinguish them from the old Hawaiians, who were of pure Polynesian blood. Certainly nowhere else under the American flag, and perhaps nowhere else in the world, do as many races live together in harmony, sharing each other's culture, as in Hawaii. The territory has no "jim-crow laws" and few "jim-crow" practices; and in all of its history there has never been a race riot in Hawaii.

Each island in the Territory of Hawaii is a county. The island of Oahu, upon which Honolulu is situated, has a single government for the city and county. This

*Dr. Wickizer is executive secretary of the department of church maintenance and evangelism of The United Christian Missionary Society. He has recently returned from his visit to Hawaii.

means that police protection, public utilities, roads, etc., are uniform throughout the island. Honolulu itself is a modern city of approximately 275,000 population. The harbors of Honolulu and Pearl Harbor are the only two good harbors in the Hawaiian Islands, Pearl Harbor being one of the best in the Pacific.

Hawaii's basic industries, in the order of their importance, are sugar, pineapples, the armed services, the tourist trade. At present the economy of Hawaii is somewhat unsettled by the postwar reduction in the armed services, but plans are under way to expand the tourist business. At the present time there are few facilities for tourists of moderate means. Only people of wealth can afford to remain long in the Islands and pay the hotel prices charged there.

Religion seems to flourish in Hawaii. Because Christianity was introduced by Congregational missionaries, churches of that denomination are most numerous. There are about thirty Methodist churches scattered throughout the Islands; Roman Catholic and Protestant Episcopal churches have considerable strength; in recent years the Southern Baptists have made a significant growth. Mormons came early to Hawaii and are strongly intrenched. Buddhism is the strongest of the oriental faiths to be found in the Islands.

Very few churches consist totally of Caucasian members. There are, however, numerous Japanese, Chinese and Korean congregations. There is some indication that these churches will lose their racial characteristics in the next generation, for the young people of the Islands are drawing closer and closer together in social and economic matters, speaking the same language and having the common cultural background of modern Hawaii.

The Disciples of Christ have two congregations in Hawaii, both located in Honolulu. First Christian Church was organized in July, 1894, largely through the efforts of Mr. and Mrs. William Hopper. Mr. Hopper grew up in Hawaii but met and married Miss May Templeton while on a visit to the Mainland. Miss Templeton came from a devout Christian church family living near Kansas City, Missouri. Apparently she lost no time in converting her husband to the church of her choice. The first public service of the newly organized congregation was held on August 5, 1894, with twenty-two people present. The first church building to be occupied by the congregation was dedicated on November 24, 1895. The present building, located at 1516 Kewalo Street, was dedicated April 25, 1914.

The Kaimuki section of Honolulu is second only to downtown Honolulu in business activity. The Kaimuki Christian Church has an excellent location just one block from the heart of the Kaimuki business center. This congregation dates from 1921, having started as a Sunday school in Liliolukatani School building. Several of the members of First Church were active in launching this new congregation. In 1923, land was purchased at the corner of Harding Avenue and Koko Head Avenue, and in 1924 a building, 40 by 60 feet in size, was erected. In 1930 a building of similar size was constructed to care for the growing Sunday school. The Kaimuki congregation has failed to grow through the years as the community has grown around it, since for most of its life it has had only part-time ministerial leadership.

The war period was hard on our churches in Honolulu. Immediately after the attack on Pearl Harbor, martial law was declared in the Islands. (After the close of the war this was declared unconstitutional by the United States Supreme Court.) Everybody not engaged in activity related to the war was encouraged to go to the Mainland. Blackout at night was complete. No one could be on the streets after dark unless he had a military permit. This meant that no services or meetings could be held at night. The Island of Oahu was overrun with service personnel.

Perhaps the greatest difficulty our churches in Honolulu have faced through the years has been isolation. Our cause has not grown throughout the Islands to sufficient size to provide adequate fellowship within Hawaii, and distance has prevented adequate fellowship with Mainland churches. Missionaries passing through Honolulu and members of the Christian church visiting Hawaii as tourists have made contact with our churches from time to time, but such visits have not taken the place of the active fellowship enjoyed among churches on the Mainland.

Hawaii, especially Honolulu, offers an opportunity for evangelistic advance. It is proposed to provide the Kaimuki church with full-time pastoral leadership. It is also being planned that each year some leader from the Mainland will visit Honolulu and work with our churches there for a month or six weeks. The first such leader probably will work in the field of evangelism; the second in the field of religious education. As First Church and Kaimuki grow in strength, it will be possible to consider the launching of new congregations. Perhaps Crusade funds will make this advance possible.

Beginners' Sunday School Class, First Christian Church, Honolulu.

As Mr. and Mrs. Ferguson drove me back to the airport early Monday morning to board my plane to the Mainland, I thought to myself, I may have had only a few acquaintances when I landed in Honolulu ten days ago, but as I fly away I am leaving behind me a fine group of Christian friends. Seldom, if ever, have I been accorded the friendly welcome and the whole-hearted entertainment given to me during my stay in Honolulu. We have a fine group of Christian brothers and sisters in Hawaii. May their tribe increase!

U. N. Seminar—"

Ninety-six Disc

By HAI

NINETY-six Disciples of Christ from twenty-two states, plus the District of Columbia and New Zealand, with the largest delegation from Ohio, attended the second annual United Nations seminar conducted by the department of social welfare of The United Christian Missionary Society in New York City, February 14—17. With quiet capability, Walter Sikes directed the sessions held at Park Avenue Christian Church, Christ Church (Methodist), Riverside Church, and the headquarters of the United Nations at Lake Success.

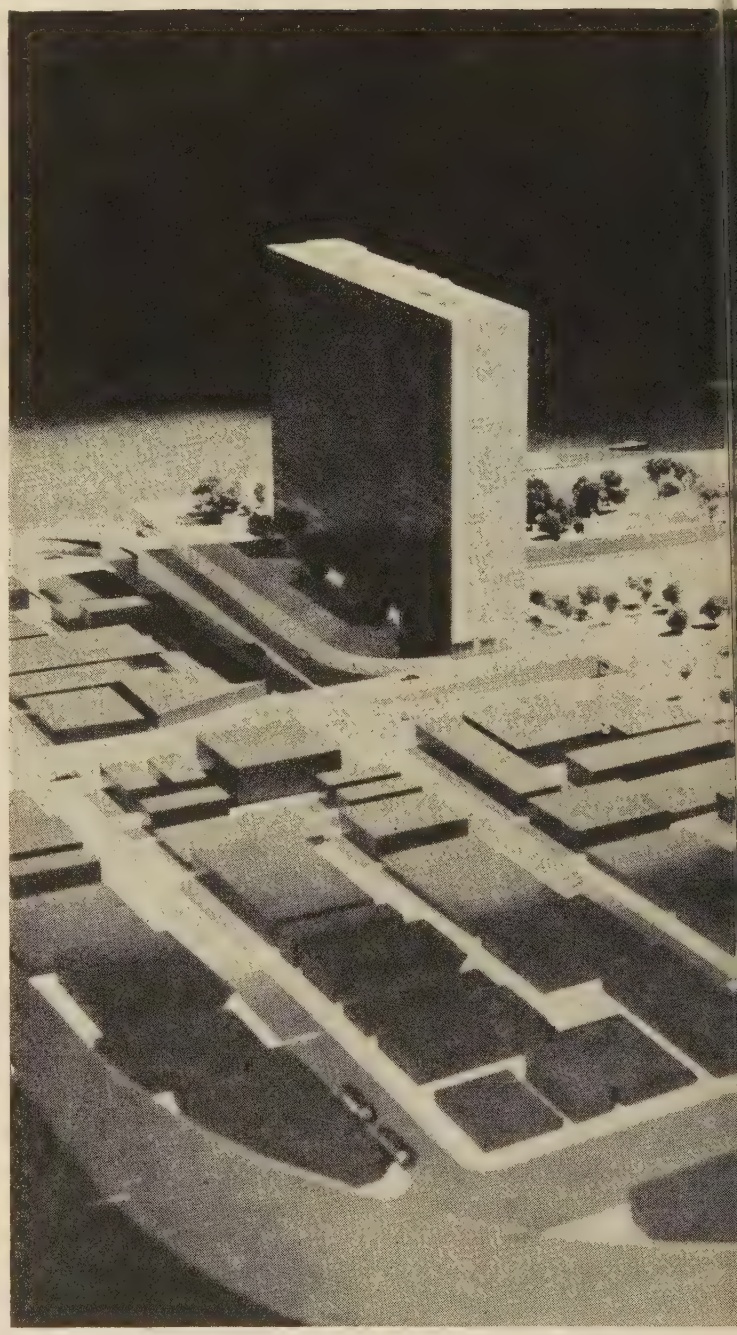
High Drama

One of the events of high drama witnessed by the group occurred when Toni Sender addressed the Economic and Social Council on behalf of people in circumstances where, she said, "They have no voice." She laid her hand on a sixty-page document of testimony given by escapees from slave labor camps in Russia, in which she declared that there are between eight and fourteen million men and women living and dying under such sordid inhumanity that their plight "must arouse the decision that those who enjoy the benefit of freedom and of human decency do everything in their power to come to the assistance of those who are suffering helplessly and are being sacrificed." Miss Sender was speaking as a representative of the American Federation of Labor, one of the more than seventy organizations with consultative status in ECOSOC.

As soon as the American appeal to send a commission to investigate these "so-called" forced labor camps was completed, a Soviet delegate, Semyon K. Tsarapkin, made a reply labeling the charges as libel. He maintained that in the United States workers live in underprivileged conditions and Negroes exist in the slavery of humiliating limitations and asserted that the Taft-Hartley Act is the worst labor law on the books of any country.

"No Reply Whatever"

When the Russian delegate had finished his speech, a representative of the United Kingdom, Christopher P. Mayhew, asserted that it was "no reply whatever," and that most of the remarks were irrelevant and tendentious. On the next afternoon, Miss Sender was granted additional minutes in which she remarked that in the United States, where genuine democracy functions, an election has been held and a Congress chosen which is to change the Taft-Hartley Act. She reminded the accuser that American laborers, who had been pictured as slaves, possess initiative and energy which enable the United States to have the highest production in the world. She further indicated that the representatives of this country are not asking investigation of Russia alone, but welcomed United Nations commissions to investigate the United States and other countries.



Above is the architect's model of the new permanent
new site which was donated by John D. Rockefeller, Jr.
United Nations Headquarters are now at Lake Success, N
ruary to study the organization and functioning of the U
and hearing lectures by

Seminar Conclusions

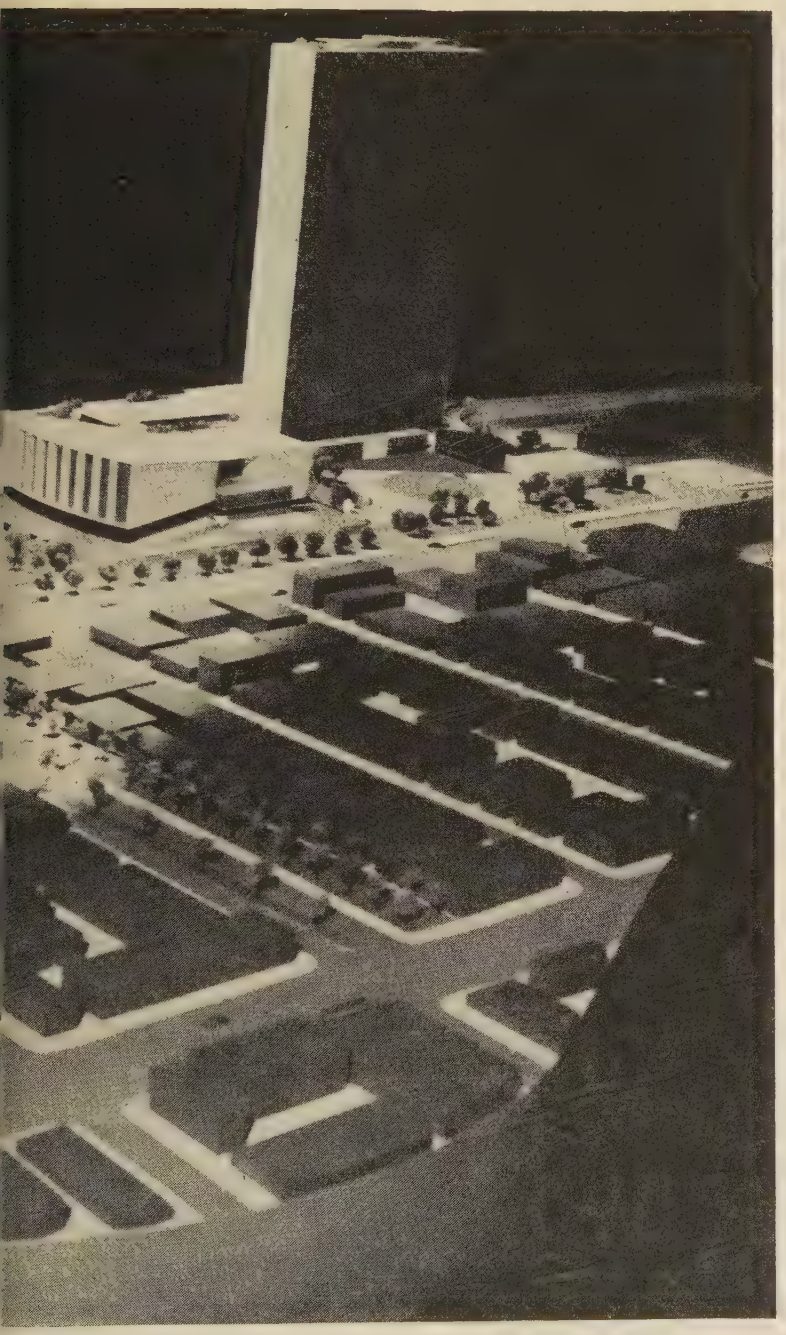
From this characteristic session, and others at Lake Success, seminar members drew several conclusions: (1) The importance of the United Nations as an instrument for the enlightenment and formation of world opinion is immeasurably high. (2) Freedom of interchange of points of view on a world scale has incalculable value. (3) The organs of the United Nations are

*Professor of History, Phillips University, Enid, Oklahoma.

New Consciousness"

Visit Lake Success

HUMBERT*



arters of the United Nations, now under construction on the site overlooks New York's East River, north of 42nd Street. k, where ninety-six Disciple delegates held a Seminar in Feb- siting sessions of the Security, Trusteeship and other Councils ities on international affairs.

not merely places for talk-fests but media for achievement. (4) People who have not been accustomed to listening directly to what others think about their country now face presentations that require searching of conscience; certainly, Americans who listened to the Soviet delegate knew that his words about treatment of Negroes contain entirely too much truth. (5) Despite charges and countercharges, self-control prevails, and when representatives keep seeing themselves as others see them, increased understanding emerges. (6) The United Nations is a going concern whose full significance increasingly needs to be clarified to the people in all countries by ministers, educators, publicists and statesmen. (7) The small nations have some of the ablest representatives with the most comprehensive ideas, and all countries consider the United Nations of sufficient importance to necessitate appointment of personnel of real stature.

U. N. in Action

Members of the seminar saw the Security Council in action, debating the Indonesian crisis and proposals for Korean membership in the United Nations. They heard British and French governmental representatives being questioned in the Trusteeship Council concerning their administration of colonial areas in Africa. They listened to discussions in the Commission on Conventional Armaments and were briefed on the development of the declaration on Human Rights by P. C. Chang of China, vice-chairman of the commission which framed that document.

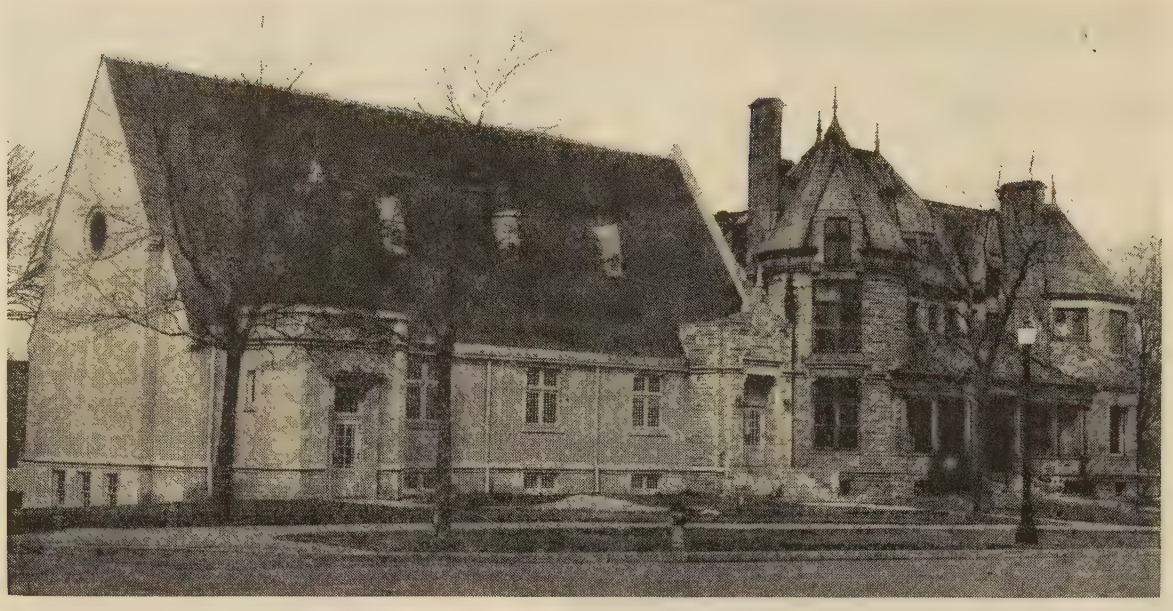
Explanations

Louis Dolivet of *United Nations World* gave the seminar a mind-stretching survey of the relationship between western and eastern powers and showed how the meeting of the Assembly in Paris last fall was a precipitating means of relieving the war emergency of 1948 and allaying the world's war hysteria. "The great thing about the United Nations," said Chester S. Williams of the United States' mission, in a question-and-answer period, "is that we have a chance, day in and day out, to work out the solution of problems. The United Nations has as much force as it has the support of public opinion."

The lectures given to provide background for understanding of international problems included addresses by Walter Harris of the United Nations Information staff, Fritz Sternberg, author of *How to Stop Russia Without War,* Soed Jatmoko of Java, Stanley Romaine Hopper of Drew Theological Seminary, Edward Heimann of the New School, Charles W. Ferguson of *Reader's Digest,* Roswell P. Barnes of the Federal Council of Churches of Christ in America, and A. L. Haddon of the Bible College in New Zealand.

Unity and Responsibility

"A new consciousness is groping to being," said Dr. Heimann. That consciousness of world unity and responsibility was highlighted by A. L. Haddon when he said, "A Christian citizen has direction within a cause." Dr. Chang made vivid the truth that antidotes to nations being drunk with power are humility and patience, qualities which the Chinese demonstrate in rare degree at Lake Success. Louis Dolivet declared that two forces, the United Nations and the inner growth of mankind toward responsibility, are cohering into a pattern of hope for peace.



The West Paseo Christian Church

By RALPH EUGENE BENNETT*

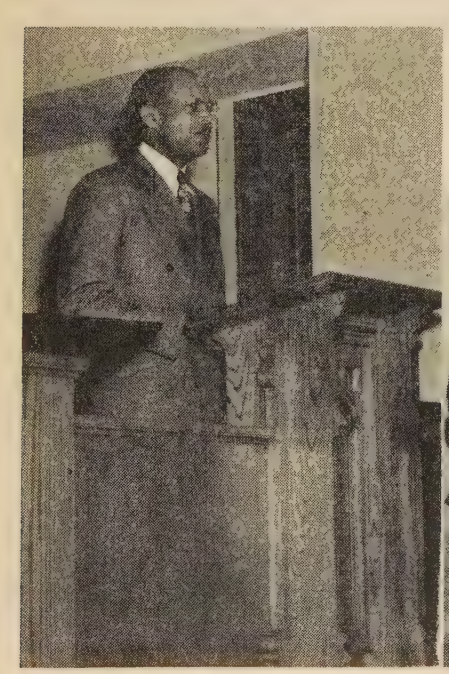
DISCIPLES of Christ in Kansas City, Missouri, will long remember Sunday afternoon, January 23, 1949. On that day, at three o'clock, there was held the dedication service of the West Paseo Boulevard Christian Church, future home of one of the country's strongest Negro congregations.

The new edifice is built in accordance with the requirements of good taste in architecture and program. The total structure consists of two buildings. The first is a large stone mansion that has been purchased and is being converted for use as an educational plant. This unit will also have in it a small chapel, social rooms and office. In the basement a modern, oil-burning central heating unit has been installed.

To this substantial building there has been added a commodious concrete sanctuary, finished within and without in excellent craftsmanship. Molded arches lend height and dignity to the worship chamber. An electric organ, excellent lighting fixtures and a chaste and beautiful chancel create atmosphere for worship.

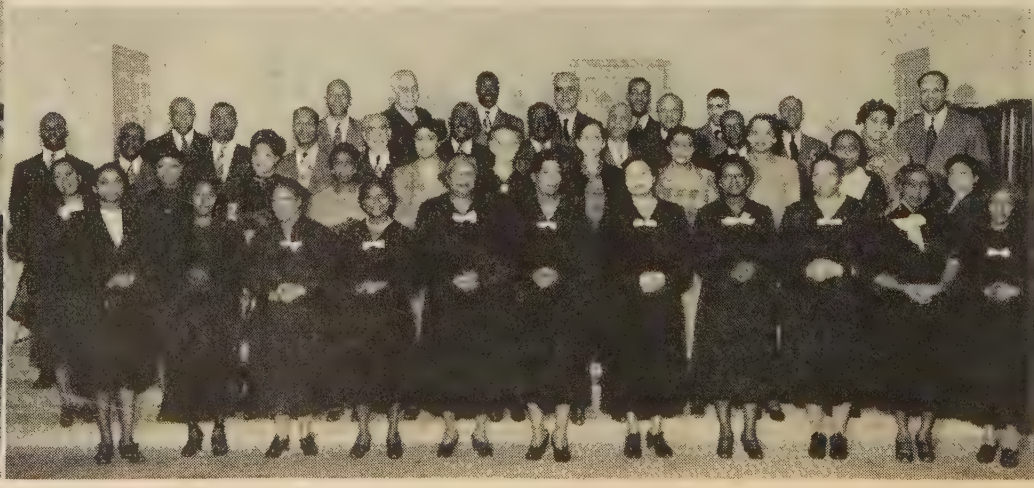
The West Paseo Christian Church stands as a monument to practical, interracial cooperation, for it was made possible by the help of all the churches of Greater Kansas City. A sermon in brick and stone, it tells a story of sacrificial leadership and of a consecrated congregation. The leadership centers in the minister,

*Minister of religious education and youth work at Independence Boulevard Christian Church, Kansas City, Missouri.



At the left is the pastor of the West Paseo Christian Church, S. S. Myers, speaking from the lectern on dedication day.

Below are members of the church board, the group that leads the congregation in plans for future work that will make possible various avenues of service.



S. S. Myers, who served that congregation when it was called the Woodland Avenue Christian Church. Mr. Myers began his courageous service in Kansas City in 1932.

It was in the years of the depression that Mr. Myers came to a church, half of whose members were on relief. Soon after his arrival, they lost the parsonage. Then the new pastor himself had to go on the relief roll. It was a dark beginning.

Against this dismal background there stands today the glorious victory of a marvelous ministry. For more than sixteen years, S. S. Myers has labored in Kansas City with amazing results. Today, the congregation is composed of 355 active members; about 150 families. Within this membership there are several teachers and professors, post office employees, medical doctors, a dentist and other people who are employed in various worthy occupations. This is the congregation and pastor who, when construction costs spiralled and it became known that final figures would more than double the original estimate, rose up heroically to meet the challenge.

Last year the congregation's average giving was $30.75 per person. In addition to congregational expenses and the building fund, the church gave five hundred dollars to missions. Theirs was a vision that did not waver when they realized the total building cost would exceed $120,000. As it has worked out, the congregation has assumed more than a third of this amount as their own responsibility.

The remaining amount of the construction costs has been underwritten as a missionary project of the other Christian churches in Kansas City and of the brotherhood of Disciples of Christ. The sister congregations have assumed obligations to meet the current cost of the building. High praise is due them and their pastors.

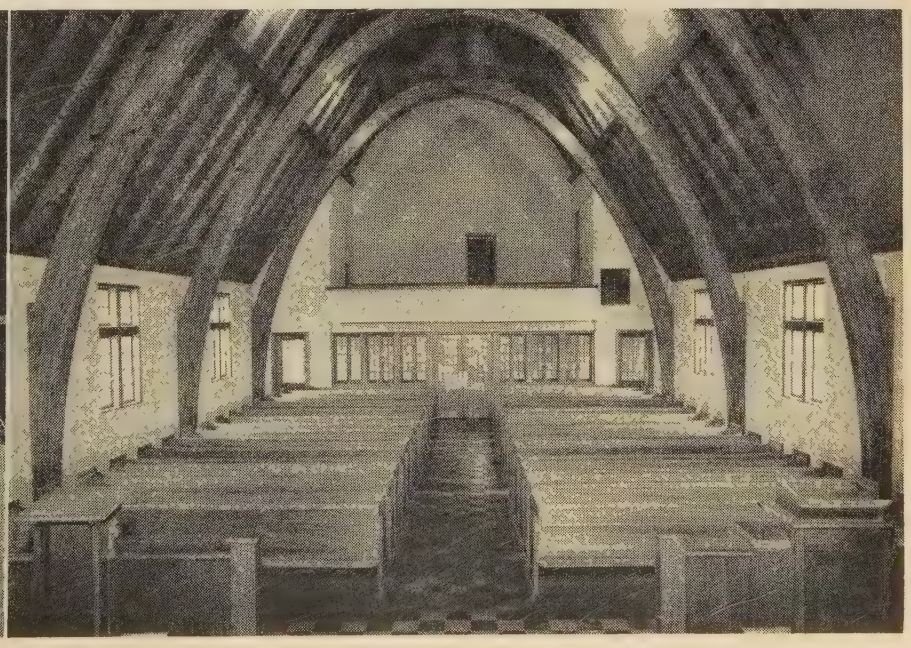
There was a time when increasing necessary expenditures made it seem almost impossible to complete the West Paseo Christian Church. At this critical moment the eyes of Kansas City turned to the Board of Church Extension and its secretary, William T. Pearcy, who came to the rescue with his wise counsel and help which he extended on behalf of the Disciples of Christ as a brotherhood.

This victory is not to be the end of the activity of the congregation of the West Paseo Christian Church. Already they are looking to the future work of the church. S. S. Myers, the pastor, outlines four possible avenues of development which lie before the congregation. These are: first, completely equipping the educational plant; second, the beginning of a day-nursery as a needed service to the community; third, a program of group worship in the chapel at scheduled hours both on Sunday and during the week; and fourth, the use of the commodious kitchen and dining room facilities of the church in ministering to the social needs of the community. This last development is seen by Mr. Myers as "an adventure in indirect evangelism."

One of the significant features of the new church is that it is located on one of the main boulevards of Kansas City. In this prominent situation it bears its witness to a city where there is a large population of members of the Negro race. In a strategic center it bears its witness to the Christ who said, "Whosoever will may come."

EDITORIAL NOTE: *The new West Paseo Church building symbolizes a significant movement among the Negro congregations of Disciples of Christ to provide better housing for the congregations. For years, with few exceptions, all phases of their work have been seriously handicapped at this point. But now the picture is changing. In some cases entirely new structures are being erected; in others, substantial buildings have been purchased. In addition to West Paseo one could mention Fellowship Church in Philadelphia; our United Church in Detroit; the East Sixth Street Church in Oklahoma City; the Robbin Street Church in Covington, Kentucky; and the Second Christian Church, Indianapolis, Indiana, as typical. The white churches have, in many instances, worked together in making these ventures possible. Cooperation has pointed the way.*

Left, William T. Pearcy, executive secretary of the Board of Church Extension, gives the Dedication Day sermon from the pulpit. At the right is a view of the sanctuary from the chancel.



Crusade Progress

A Brotherhood on the March

AS the Crusade is now well into the last half of its time period, encouraging reports are coming from all quarters. This page presents some of the actual work of rehabilitation which has been made possible by Crusade funds already received by the national office. It also reports the growing zeal in the crusading brotherhood.

Crusade Expenditures—Foreign Missions

The Crusade money received by the foreign division of The United Christian Missionary Society is already at work in various fields and interests of the world mission in the Crusade. The following examples will give some idea of how these funds are being used:

$17,000 has purchased six light plants for the Congo missions to be located at the Congo Christian Institute, Bolenge, Monieka, Wema, Mondombe, and Lotumbe.

$2,000 has been used to purchase electrical equipment for wiring and equipping houses for these plants.

$4,000 has gone for new trucks for Coquilhatville and Wema.

$6,500 has gone into new buildings at Congo Christian Institute and Wema.

$6,000 has been advanced for new roofing for Congo buildings.

$2,000 has gone for steel plates for the steamer "Oregon."

$4,000 for screen for buildings.

$10,000 for the Jackman Memorial Nurses Home, India.

$3,000 for the building of a small chapel at the Jackman Memorial Hospital.

$2,500 for a car for Pendra Road, India.

$5,000 for cars in Puerto Rico, Jamaica, and Paraguay.

$3,000 for Mexican chapel at San Luis Potosi.

$7,500 for building at Buenos Aires, Argentina.

$45,000, an advance for the destroyed buildings, chapels, homes, etc., in the Philippines.

$2,500 for car in Japan.

We have thousands of dollars for the reconstruction and rehabilitation program in China.

Crusading Laymen

The Crusade spirit was dominant in the meeting of the National Laymen's Advisory Commission which met in St. Louis, February 10 and 11, 1949. The hard facts of a discordant world were faced by more than thirty laymen from practically all states in which the Disciples of Christ are active.

During the busy sessions, every phase of the world church was considered in the light of the Christian imperative. Special consideration was given to A Crusade for a Christian World, and the share the laymen's organization might assume.

The laymen went on record, not only approving the Crusade objectives, but committing themselves to cooperate with the state Crusade directors in presenting all goals to those churches that have not been enlisted in the great brotherhood forward movement.

The suggested financial goals for such churches total about $1,000,000.

The officers of the commission are A. C. Ragsdale, Columbia, Missouri, Chairman; Harry Hines, Dallas, Texas, Vice-Chairman; W. C. McKinney, Indianapolis, Indiana, Secretary; John A. Laws, Memphis, Tennessee, Member-at-Large.

Stewardship Crusaders

More than 600 preachers throughout the nation have been enlisted to serve as Stewardship Crusaders this Spring. These volunteer leaders have been assigned, by the state and national directors, from ten to twenty churches each which they will endeavor to interest and enroll in the Easter-to-Pentecost Stewardship program.

The Easter-to-Pentecost program seeks through an educational and enlistment emphasis throughout the churches to enlist tithers and proportionate givers. The Crusade objective is the enlistment of at least 18 per cent of the resident membership of every church as Christian Stewards.

Laymen Start It At Tucson

"Amazing" and "thrilling" are the words used by Wesley P. Ford, pastor of First Christian Church of Tucson, Arizona, in reporting a visitation evangelism project conducted in January, 1949. One hundred twenty-two members were added to the membership.

Mr. Ford says, "It started because the Men's Brotherhood of the First Christian Church insisted on a project. The men meet monthly for fellowship dinners and inspirational programs, but some insisted that real work was needed."

Crusading laymen across the nation are helping the brotherhood reach the Crusade goal of 900,000 additions to our churches by July 1, 1950.

This church in one of the suburbs of Manila was erected of materials purchased by Crusade funds, the work being done in part by the members of the congregation under the direction of John R. Chatfield. The building was dedicated Sunday, May 30, 1948.

A Missionary's Day at Home

By EDNA POOLE*

AT Bolenge we stopped writing Christmas letters to build a new school building. Since the classes are very small in our Junior High, we had been using the house that was built as a residence for the pastor. The former pastor had preferred to live in the village in his own house. Now, however, the new pastor wanted this house so that it was up to us to move and we had no place to go. Within three weeks the classes were meeting in a new building.

How did we do it? We assigned to each of our twelve classes a certain kind of pole or other material to bring from the forest. Then each class was called upon to give two afternoons of work in construction. This totaled over 2160 afternoons of student labor, which was given without pay. The walls are constructed of Kimberly brick, tamped earth, each brick 20 x 10 x 10 inches and weighing about 50 pounds. The roof has over 3,000 sheets of thatch, which we hope can be replaced sometime with tin.

But do you ever wonder how a missionary spends a day at home? If you had sat with me on my front porch on a recent Saturday, these are the callers you would have seen and heard.

TWO EVANGELISTS from the Injolo district, Luke Eanga and Jean Yoka. They had been called to the state post to attend the inquest over the drowning of three people when one of the small river steamers sank suddenly a few days ago. They are the nearest of kin to the couple who were drowned. The trial was not over but they had come to Bolenge to spend Sunday with church friends. They came to see me and to tell me about the trial.

BERNARD BAUMBOLITO came a distance of three days by boat to ask for a duplicate of the certificate saying that he had finished fourth grade in school. His father's house had burned and all his papers had been lost. He is a bright lad but quit school two years ago to hunt a job to make money. He has been wandering about from place to place, discontented and unhappy. He had heathen charms on his body. I talked with him some time, trying to help him to see that he could not find success through any short cut or by magic. He promised that he would settle down, finish his schooling. We shall wait and see.

JEAN BOLEKFLA came with a letter in his hand, sobbing, "My father has died and I'm going home." But he comes from one of our most distant districts and the letter had been several days on the way. There would be no use for him to leave school and go home now. I knew that as soon as his grief had been eased a bit, he would realize that his place was in school. I talked and talked, but he sat on my porch two hours hoping that I would change my mind.

BATELI YOANA came to ask permission for one of the students, a relative of hers, to have two weeks' leave of absence to accompany her on her long journey by canoe since she could not paddle and watch over her two little ones. Her husband, Pierre Bojebu, is a fine, capable, young graduate of the Congo Christian Institute. He had already worked his way to the leadership of his district when it was discovered that he had leprosy. We sent him to the leper colony at Nkoni, Lotumbe, but he had to leave his wife and five small children behind. The baby is now 15 months old and the mother has finally decided to leave the children and go and care for her husband.

It was a heartbreaking choice to make. She came with the baby, stood it on the ground, walked away a bit and stood and looked at it and said, "How can a mother go away and leave a baby like that? If she falls down in the mud, who but a mother will pick her up and wash her." Bateli, however, made the journey to her village to leave the two youngest with the brother of her husband, who is a Christian teacher and will care for them as best he can. We hope and pray that they keep well for they will have a long canoe journey to get medical help. The three oldest children —6, 8, 11—will stay here in our dormitories and continue with their schooling.

PAUL EKEJI, one of our fine district school teachers, who brought his wife to the hospital to wait for her baby, came to finish talking over his plans. He has four children and is asking to move nearer to a central school for the advantages to his children. So we have agreed that he come and live on the station and teach in the local school. But before we could get a permit from the state authorities to change his residence, he must present a statement from us that he would be employed here. I stopped to write the letter.

BERNARD LOKOLE, one of our local school teachers, came to borrow a book and to ask about some other teaching materials that he needed.

JEAN ITELA, one of the evangelistic students who goes out to a neighboring village each weekend to preach, came to ask for some money to take with him to buy some antelope skins. Our teachers here want to make some new drums for their orchestra of native music.

EBELE NSOMBO came with a message from Mrs. Snipes saying that The United Christian Missionary Society had authorized air passage for my going on furlough.

PAUL NTOMBI, a sixth grader and one of the few little fat boys we have, came to ask if he could use my machine to sew up his ripped trousers else he wouldn't be able to go to church on Sunday. I soon discovered that he did not know how to use a machine so we sewed and patched for about fifteen minutes.

SIMON NGOLO came to get the rest of

(Continued on page 31)

Building a house in the Congo.

*Miss Poole is a missionary in the Belgian Congo from churches of Disciples of Christ.

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Lynchburg College
Lynchburg, Virginia

THE second semester of the forty-sixth session of Lynchburg College opened January 31 with 62 new students. There were 23 students who finished their degree requirements at the end of the first semester, and 73 who dropped out for various reasons. The total enrollment for the second semester is approximately 688 students, which is the largest of the Little-Six Colleges in the state, namely: Randolph-Macon, Hampden-Sydney, Roanoke, Bridgewater, Emory and Henry, and Lynchburg.

During the second semester of each year, members of the faculty meet with the graduating class each Wednesday evening for a Faculty-Senior Seminar. The general objectives of the Seminar are to bring together the experiences of the seniors during their college years and to study their meaning in an attempt to develop a broad philosophy of life with its Christian implications; to study the opportunities and demands of various vocations into which they will be entering; to consider community needs and demands where they will be living and working; and to anticipate intelligently the necessary adjustments into positions of Christian citizenship and leadership.

Dr. Paul Scherer of Union Theological Seminary delivered the Shumate Lecture on the Christian Ministry on March 10; Dr. Fred West, Lynchburg College alumnus, now professor of Wabash College, Crawfordsville, Indiana, will be the Founders' Day speaker on April 19.

A special committee of faculty and students is planning a program of religious observance for Passion Week. It is planned to eliminate other student activities for the week.

Phillips University
Enid, Oklahoma

Annual Student Preaching Week will be observed at Phillips University the week preceding Easter as has been the custom for some years. All classes are dismissed for the week in order that ministerial students may conduct meetings in their own churches or help others with pre-Easter meetings. A number of students other than ministerial participate in the program, assisting with music and promotion of these services. Hundreds of persons have been brought into membership of churches served by student ministers and Phillips College of the Bible professors in recent years.

The Field Service Committee of the Bible College reports that students and professors are serving 113 week-end pastorates and supplying many pulpits of the Southwest with ad interim ministers.

Important events scheduled for the spring months include the annual Campus Mothers' Day observance, April 29 to May 1; the Tri-State Band Festival, May 11-14; and the Baccalaureate, Commencement, and Homecoming days, May 29-30.

Atlantic Christian College
Wilson, North Carolina

Religious Emphasis Week was observed March 7-10 on the Atlantic Christian College campus. Professor Allen Stanger of Lynchburg College, and former state director of religious education for the Chesapeake area, was guest speaker. This annual event was under the direction of the Student Christian Association and the Religious Affairs Committee.

A state conference on Christian Education is being planned for May 4 on the campus. Recognized authorities in the field of higher education will give addresses and lead discussion groups.

An active chapter of the World Federalists has been organized on the campus. Regular meetings are held, and the group participates in projects in the college area.

Christian College
Columbia, Missouri

One of the most active organizations on Christian College campus is the Vesper Board, composed of eighteen seniors and seven juniors. Every Thursday night vespers are held in the college chapel with programs centering around devotion and meditation. Guest speakers are used twice a month. Other religious emphases on the campus are under the sponsorship of the Vesper Board.

The Board is affiliated with the Student Religious Council of Columbia, an organization composed of representatives from the three colleges of the city and from all churches that are interested in student activities. Representatives of the Council meet weekly to discuss the problems and develop plans of the various campus organizations. One of the main projects of the Council is to sponsor annually "Religion in Life Week." This year Stephen's College, the University of Missouri, and Christian College observed the week at the same time.

On the Christian College campus, Mrs. Thomas Nelson Coppedge, a graduate of Christian and an ordained minister of Disciples of Christ, was the principal speaker and leader of the week's activities. Once each day she addressed the entire student body; afternoons were given to personal conferences; and evenings were spent with small discussion groups.

Miss Ellen Jane Froman, who returned to the University of Missouri as the homecoming queen, was a guest of Christian College while in Columbia. Miss Froman, a Christian College graduate, was made a life member of Beta Beta Beta, the honor music society on the campus. She was accompanied by her mother, Mrs. Froman Hetzler, who was formerly a member of the staff of Christian College.

Texas Christian University
Fort Worth, Texas

Construction of a science building costing $1,200,000, and remodeling and additions to the present Library, costing another $500,000 probably will be started in the Spring or early Fall.

Wanted: Ministers

POPULATION increases faster than the supply of ministers. In 1900, for every 100,000 Americans there were 137 clergymen; in 1948, for every 100,000 Americans there were only 104 clergymen. The rate of increase of church members is larger than that of ministers. During the last 56 years in the Episcopal Church the membership gain was 200 per cent, the clergyman gain 50 per cent.

From every communion the call comes for ministers. The Presbyterian Church, U. S. A., needs 400 ministers; the United Lutheran, 200; the Protestant boards for foreign missions (108 in number), several thousand including lay and professional recruits; the Y. M. C. A. 1880 to care for executive personnel replacement within a ten-year period.

While the Disciples in the United States and Canada last year had a gain in membership of 21,895, their number of ministers decreased by 71. It is estimated that Disciples need 2,000 additional ministers today. Last year in all public and private institutions of higher learning both in the United States and Canada, the number of Disciple ministers in training was 1,471. While this is an auspicious showing, it falls short of the need.

Well did Roger Babson at one time insist "that the safety of our sons and daughters as they go out on the streets at night is due to the influence of the preachers rather than to the influence of the policemen and lawmakers." Unquestionably he knew the question Paul asked the church at Rome, "How shall they hear without a preacher and how shall they preach except they be sent?"

Dr. William L. Reed, professor of Old Testament at Brite College of the Bible, is the author of *The Asherah in the Old Testament,* published in February by the T.C.U. press.

Dean John Lord, head of the graduate school, one of the eight schools and colleges at Texas Christian, is in the process of developing an adequate catalogue of courses offered on the graduate arts and sciences level.

For the past several years Texas Christian University has maintained its own retirement system for its teachers and workers, but beginning January 1, 1949, they had the choice of participating either in the Teachers Insurance and Annuity Association of America or in the Disciples Pension Plan. A trust fund was set aside to pay for the retirement benefits for teachers and workers earned under the old retirement plan. Under the new plan the university and teachers will join in the payment of dues.

Dr. Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ, is scheduled as the McFadin lecturer for Texas Christian and the Brite College of the Bible Ministers' Week program, May 30 to June 3. Dr. Harold Cooke Phillips, minister of the First Baptist Church, Cleveland, Ohio, will be the Wells lecturer. From the teaching staff of Texas Christian, Lysle Mayne will present a seminar, and from the Brite College of the Bible faculty will be Harry C. Munro as lecturer.

Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House announces that six scholarships will be available to entering students in October, 1949. These scholarships which are valued at $1,040 per annum will be awarded to recent graduates of colleges on the basis of academic record and personal qualifications for the Christian ministry. Recipients of the awards will pursue graduate studies for the Bachelor of Divinity degrees under the Federated Theological Faculty of the University of Chicago. The awards will be renewed to students making satisfactory progress in their programs until the degree is achieved. Unmarried men are to be favored in making the awards, but in cases of especial worthiness awards will be made to married men. Applications should be made by April 1. Further details and application forms are obtainable by writing to Dean W. B. Blakemore, Disciples Divinity House, 1156 E. 57th Street, Chicago 37, Illinois.

Butler University,
Indianapolis, Indiana

Dr. Raymond F. McLain, president of Transylvania College, Lexington, Kentucky, was the speaker for Butler University's Founders' Day events held February 7. Dr. McLain addressed an all-school convocation and delivered the main address at the Founders' Day dinner.

Active in all phases of church work, Dr. McLain is a past president of the Board of Higher Education of Disciples of Christ; a member of the Commission on Christian Higher Education of the Association of American Colleges; a member of the Commission on Colleges and Universities of the Kentucky Association of Colleges and Secondary Schools; and president of the John Bradford Historical Society and of the Henry Clay Memorial Foundation.

Transylvania College
Lexington, Kentucky

Dr. Robert N. DuBose, executive secretary of the Commission on Higher Education of the Association of American Colleges, was the speaker and discussion leader for the annual Religious Emphasis Week which was held February 20 through 25 at Transylvania College.

Dr. DuBose was a Navy chaplain during the war years. Previously he was student chaplain of Duke University.

The four successful discussions of the week were on the theme of "Christian Aspects of International Relations." The week began with a breakfast and morning watch in the Student Center on Sunday morning and climaxed with a candlelight-communion and consecration service in which foreign exchange students of several Kentucky colleges participated to form a living picture of the Last Supper.

A seven-student committee was in charge of arrangements for the week. A student chapel was held on Monday with Dr. DuBose as the speaker and he was available for individual student conferences throughout the week.

William Woods College
Fulton, Missouri

William Woods College has a capacity enrollment during the second semester of 362 boarding students from twenty-three states. The withdrawal of only five students at the end of the first semester limited to that number the new applications which could be accepted.

As a part of the program on international affairs, forums have been presented on national elections and party platforms; on Russia, led by Alexandre Kerensky; the United Nations, and China.

During the spring vacation a group of students accompanied by President and Mrs. Harlie L. Smith will make a plane trip to Miami, Nassau, and Havana. This trip is the first educational tour sponsored by the college since they were discontinued at the outset of the war. One of the features will be a sunrise Easter service on Nassau.

Miss Joan Kathryn Wheeler, member of the Christian church of Richmond, Missouri, and a junior at William Woods College, has been appointed Young People's Director on a part-time basis at the First Christian Church of Fulton while she completes her work at William Woods.

A Missionary's Day at Home

(Continued from page 29)

the pay coming to him for work he had done during the week. He is one of our preachers from the Lifumba district. He has brought his wife to the hospital to await the birth of their baby. I try to give him odd jobs of work so that he will have money to buy food.

THERE WAS A LITTLE BOY who stubbed his toe and wanted some iodine; a number of others who came to sell tomatoes; one who brought a basket of snails (we buy them for chicken feed); one who brought a coconut he had picked up under the tree; another to ask for a piece of thread long enough to sew on some buttons; another came to sell fish; one wanted me to help him get a money order to send to a brother in Leopoldville.

I do not know how many more came that one day. You can see that we do not do our school and other work uninterrupted.

I should relate one interesting incident. My kitchen helper and I were making some drop cookies. I was showing him how to measure the spoonfuls and the distance carefully so that the cookies would be evenly spaced and of the same size. A young man standing outside the window watching said, "Now, you aren't making those to sell; why are you particular to have them the same size?" I wondered, too, for a moment but I said, "To please the eyes." He thought a minute and then his face cleared and he said, "Why of course, and that is why we put carvings on our canoe paddle handles." He seemed to give his approval to what the white woman was doing.

Dedication Day, Sunday, May 29

BEING a Christian steward is merely taking Jesus Christ seriously and treating our possessions in accordance to that belief. Trite as may be the definition there is difficulty in discovering a better one.

Each year, in the Easter to Pentecost period, churches throughout the country engage in intensive stewardship education, either substituting for or supplementing the regular Sunday school lessons with special stewardship study materials.*

In some churches, stewardship missions are being conducted during this period of special emphasis. Meetings of all organized groups within the church are planned, with a guest speaker presenting the call to a fuller stewardship, both on the basis of the needs of Kingdom's causes and as a forward step in the spiritual growth of the individual disciple. The stewardship practices of the Christian family are stressed.

The objective of the program is the enlistment of tithers and proportionate givers. Over seven hundred ministers throughout America are serving as volunteer "Stewardship Crusaders," assisting in securing the interest and participation of congregations.

The program reaches its climax on Sunday, May 29, when in all participating churches a special service of dedication will be observed for those enlisted in the Fellowship of Christian Stewards.

*Suggestive plans and materials are available from Unified Promotion, Irvington Station, Box 5636, Indianapolis 19, Indiana.

Out-of-class Lessons in Family Life

By VEDA B. HARRAH*

KUSHAL KUMARI came to me crying, begging to be moved into another house. Things had been taken out of her trunk: some postal cards that she was going to send to her mother; two notebooks and a piece of coconut. Kushal was not going to live with girls who took her things.

"But people do not move from one family to another," I explained to her. "Not even at Sumankhetan. Families have to remain intact even when things go wrong. Families have to deal with their problems and settle them as best they can." I suggested a family council meeting and promised to be present.

Girls Live as Families

The girls at Sumankhetan, a school at Pendra Road, are assigned to cottages. In each cottage a high school girl is responsible for the management of the household in which there are girls from all classes of the school. Sumankhetan aims to give the girls a thorough teaching, along with excellent training in home science. The cottage system lends itself to this purpose and gives opportunity for practice in homemaking.

Evening Chores

That evening I arrived at Prem Ka Tara (house) just as the seven girls were ready to have their evening meal. Seven well-filled plates were on the floor; the girls were standing about to express their thanks for the steaming rice and curried squash on the floor in front of them. I knew they would not eat as long as I was there, so I slipped out and went to the next door neighbor's where girls on the veranda were grinding at the mill. Their supper was over and they were getting flour made for the next morning's *chapatties.* I walked to a little glow of light in the corner of the veranda and found Anand Kumari hunting a key with the faint light of a glowing ember on the end of a stick of wood from her fire. I discovered that her house was without light. Someone had broken the kerosene bottle and they had not been able to buy kerosene on "shop day" and were getting along the best they could without a lantern. The moon was very obliging for it was past the first quarter. Sometimes the girls deliberately save oil on moonlight nights.

Practicing Lessons in Child Care

At Sarkari Ghar (house) I saw little four-year-old Nirmalla having her supper on the floor by the fireplace. Irene, her Big Sister for the month, was helping her, but very little help was needed for in the Sumankhetan Nursery School Nirmalla had learned how to eat properly. She knows that she must not spill her rice on the floor nor stuff her mouth with one big handful. I was glad to find that Irene was following her teacher's instructions and was having Nirmalla eat before the other girls. She could then put her to bed under the screen-wire frame on the little bed in the corner. Nirmalla could go right to sleep while the older girls ate and talked and played in the moonlight.

Talking Things Over

Back at Prem Ka Tara I found the girls quiet and ready for the business of the evening. We all sat in a circle on the floor. An old gunny sack was placed for me to sit on, for there were no chairs nor stools. I might have sat on one of the little tin boxes lined up against the wall, but they were so broken or frail that I did not risk sitting on one of them. So I sat on the floor and we began talking about the "stealing." We learned that Kushal Kumari was not the only one who had been losing things. Articles had disappeared from other girls' boxes, too, and it seemed that the "thief" was in their midst. However, no one confessed. Perhaps more than one was guilty. Perhaps they all were. At least no one wanted to press the matter so we moved on to other topics. It was a good chance to get everything out in the open and to make reports on all household troubles.

Problems in Cleanliness

Dayamani, the ninth class girl, head of the house, complained that the girls were not doing their work properly and were not keeping themselves clean. I went around the circle, questioning each one about her work and clothes. Premi said she had only three dresses (and I knew they were old ones that would not stand too much washing, and I knew that she had had very little money from home with which to buy soap); but I urged her to do the best she could to keep her dresses washed every day. Cleaning pots and pans with ashes and digging weeds in the garden wouldn't help keep those dresses clean either; but nevertheless, I had to stand by Dayamani and demand that the younger girls listen to her and go to the well when she sent them to wash their clothes.

Outgrowing their Clothes

Ruth's four dresses were getting too tight, for she had grown considerably since she came in June. There was no doubt about that for the dress she was wearing was pulled together so tight that the buttons were ready to pop off. Ruth is getting big enough to start wearing saries, but her father could never afford to buy several new saries all at one time. (Dresses are cheaper for they require less cloth.) Ruth will have to let her older sister, Rosalina, have the saries for a while longer and she will have to cover up the tight fitting dresses with her soft white *chaddar*—shoulder scarf.

And so the story went. After they had told their troubles and had aired their grievances they felt better and were about ready to start improving the situation in their household. They had begun to realize that the condition would improve only when they all worked at it, and the only way they could have a happy family was for them to work together.

And thus ended a valuable lesson on "Family Life." And thus we are teaching home science at Sumankhetan. We believe that the out-of-class lessons are more lasting than are the in-class ones, and that the everyday experiences are affording the best opportunities for real learning.

*Miss Harrah is a missionary of Disciples of Christ and is the principal of Sumankhetan Girls' School at Pendra Road, C. P., India.

Cottages and girls of the Sumankhetan school.

Women and WORLD HIGHWAYS

Wanted: Sponsors

By RUTH ESTES MILNER*

HAVE you ever stood in line and waited? Of course you have! Memories of meat queues and soap lines are still fresh in the minds of American women.

Suppose you had been "standing in line" with over one million other people in European refugee camps, waiting your turn for a new home in a new land. Thousands of homeless, jobless, and dispossessed peoples have been waiting expectantly for three long years in such camps in the American, British, and French Zones of Germany, and in Austria and Italy. Some 50,000 of them, Displaced Persons we call them, are of the Protestant and Orthodox faiths. They are from all walks of life, cast adrift through no fault of their own. They have suffered much, and continue to suffer.

The precious word "home" brings to an American woman many fond memories of family, old friends, places long known, and even the little intimate material articles with which she lives and works for her own family. Try to imagine what it would mean to you to have all these things swept away from you forever—even your loved ones suddenly snatched from you, never to be seen or known of again. This is the stark, bitter picture of refugees and displaced persons waiting for the action of the people of the Christian churches of America. Who better than the women of the churches can understand their need—and understanding, help in their re-establishment?

Who Are They?

"Where did these people come from?" you ask, and "Why don't they return to their native homes since the war is over?"

Displaced Persons are the survivors of Nazi concentration camps and slave labor battalions. Millions of workers were transferred forcibly to the Reich to build up a labor reservoir depleted by war losses and army conscription. Included also are families and individuals from Baltic states who fled the first Soviet invasion of their homelands, and still greater numbers of those who fled their homelands before the advancing Soviet armies at the end of the war to escape persecution because of their race, religion, or political belief. This tale of human misery is a record of destitution, of disruption of family life, of loss of civil status, and of complete uncertainty as to the future place and pattern of life.

In June, 1948, the Eightieth Congress enacted the Wiley-Revercomb Law which permits 205,000 Displaced Persons to enter the United States during the next two years. However, under that law no Displaced Person can start his journey to a new life until assurances are forthcoming that he will have housing and employment. These must come from the local church and the local community.

A Call to Protestant Christians

While some job-home assurances have gone to Church World Service from the Protestant churches, the number so far received, less than 500 (against 50,000 Protestant-Orthodox immigrants), is pitifully inadequate to meet the need. Our Catholic and Jewish friends have raised thousands of dollars to care for their quotas and are meeting the requirements regularly in the resettlement of DP's of their faiths. The Protestant churches cannot afford to do less.

A recent communication from Robert Tobias, Disciple representative with the World Council of Churches in Geneva, Switzerland, says:

"Their real hope is in specific individual action by members of the churches in America—those same churches and confessions to which the refugees themselves adhere in faith and loyalty in their exile.

"We therefore urge and plead that immediate and more far-reaching action be taken at congregational and community levels to provide them with what are assurances not alone of work and housing, but still more of new life and living Christian fellowship."

Displaced persons arriving at a transit camp in the American Zone where they will be assigned more permanent "homes."

The Steps to Take

In the face of such urgency, what steps can be taken by a local church, a church organization, a family, or an individual to help these homeless ones?

First, write to the Department of Social Welfare of The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, or to Church World Service, Committee on Displaced Persons, 214 East 21st Street, New York 10, N. Y., for the necessary "assurance forms."

Second, during the interim secure the following assurances:

1. A job that doesn't displace another worker
2. A home that doesn't displace another person
3. Transportation from port of arrival
4. Guarantee that the DP will not become a public charge

When the assurance forms are received, fill them out—*three* of them—and have them certified by your local minister or the secretary of the council of churches or a recognized social agency. Send them—*all three*—to the Department of Social Welfare, where they will be properly endorsed and forwarded to the Committee on Displaced Persons.

Sponsorship can be divided so that one person or group may guarantee housing, another may provide a job, and a third may guarantee that the DP will not become a public charge. A men's club in Illinois has organized a Committee on Displaced Persons. This committee along with community agencies is working out the assurances for at least one DP family.

To help people see the living human beings behind the statistics, the film strip, "Delayed Pilgrims," may be used. A sound film, "This Road We Walk," is a dramatic and moving presentation of the DP situation. (Both may be secured through Audio-Visual Services of The United Christian Missionary Society.)

Statistics on refugees and displaced persons who have been permitted to settle here show that by far the great majority have made good. "They have proved an asset instead of a liability to the country which has given them such a grudging welcome" is the observation of an editorial in the January 26 issue of *The Christian Century*.

If you, your organization, or your church can help an American-to-be, do it NOW!

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*Director of Church and Community Service, Department of Social Welfare, The United Christian Missionary Society.

MRS. Hattie Menzies, retired missionary to India, is spending three months with her son, Walter, in London where he is flight manager for American Overseas Airlines. Mrs. Menzies will visit the relatives of her late husband, Walter Menzies, in Scotland, and while in England will live at Broom Lodge, Broom Road, Teddington, Middlesex.

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James G. Warren, prominent California layman, member of Wilshire Boulevard Christian church, and a commissioner of the Association for the Promotion of Christian Unity, passed away in Los Angeles February 12. Funeral services were held in the Wilshire church, February 15.

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At the third annual meeting of the National Fellowship of Disciple Directors, in Columbus, Ohio, in February, new officers elected were E. Clifton Ammerman, Amarillo, Tex., chairman, and Miss Ardis Sawyer, Wichita, Kan., secretary. The meeting was attended by 35 local directors of Christian education.

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Dr. and Mrs. Royal J. Dye are shown below on their 50th wedding anniversary, celebrated recently in California. Mrs. Dye is wearing her wedding dress. The Dyes, pioneer Disciple missionaries to the Belgian Congo, went to Bolenge in 1899 on their honeymoon, carrying with them the papers which purchased and opened the Bolenge station.

Dr. and Mrs. Royal J. Dye.

The Puerto Rican Jubilee which observed the 50th anniversary of Protestant missions there, March 13-14, was attended by Mrs. Mae Yoho Ward, executive secretary of Latin American Missions of The United Christian Missionary Society, Miss May Wilson, missionary to Mexico, Miss Fannie Bennett, secretarial assistant in the department of student work of the United Society, and a number of former missionaries to Puerto Rico.

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Several missionary families announced new arrivals in their homes in recent months. Linda Lou Weeks was born December 25 to Mr. and Mrs. Claylon Weeks, Wema, Belgian Congo. John Irving Cornelius was born January 12 to Mr. and Mrs. E. T. Cornelius in Asuncion, Paraguay. Margaret Earle Owen was born in Miami, Florida, February 15 to Mr. and Mrs. George Earle Owen of Argentina.

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Mrs. Bertha M. Fuller, retired secretary of missionary organizations - education in Arkansas, continues to be active in all manner of good enterprises. A project to which she has given strong support recently is the securing of public funds for a park and recreation center for Negro citizens in Little Rock, Ark. The proposal was sponsored by the Greater Little Rock Ministerial Alliance and has been supported by municipal and civic organizations. A $359,000 bond issue to finance the project was voted in Little Rock, February 1.

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Miss Gene Irvine came to Indianapolis from New York in February to begin a temporary period of service in the editorial offices of WORLD CALL. A graduate of Transylvania College, where she edited the college annual, she has taken her Master's degree in English at Columbia University. As an editorial assistant, Miss Irvine will take over some of the responsibilities of J. Edward Moseley who is ill.

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One of the best known Disciple preachers of Japan, Teizo Kawai, passed away on February 10 at the age of seventy-seven. Mr. Kawai was a graduate of Drake University. He was for a time superintendent of work among Japanese in Los Angeles. At the time of his death he was pastor of the Nakano Christian Church in Tokyo.

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A meeting of state and area conference directors was held in St. Louis, Mo., March 8-11 for the purpose of studying and planning summer youth conferences of the Christian churches.

Yakima Herald Photo

Dr. and Mrs. Douglas Corpron, and daughters Ruth (left) and Mary.

Dr. Douglas Corpron, medical missionary to China, and his family are shown above arriving in Yakima, Wash., on their return from China in January. Dr. Corpron, who is resuming his medical practice in Yakima, has volunteered his services at the White Swan Indian Christian Mission near Yakima.

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Thomas A. B. Young, who had devoted nearly thirty years to missionary work in Japan, died at Selma, Ala., on Feb. 24, after several months of illness. After his return to this country at the beginning of the war, Mr. Young held pastorates in Nebraska and Alabama.

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Mrs. Maude Plunkett Grainger, 74, died on February 16. Mrs. Grainger served as a missionary to India from 1902 to 1920. She is survived by her husband, Dr. O. J. Grainger, professor of sociology at Lynchburg College, and two daughters.

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The Board of Higher Education of Disciples of Christ will hold its annual meeting in Columbus, O., April 24-26. Presidents and deans of Christian colleges affiliated with the board will fill the pulpits of Columbus churches on April 24.

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A joint meeting of the field staffs of the departments of religious education, missionary organizations and missionary education of The United Christian Missionary Society will be held at Turkey Run, Indiana, April 19-25.

A Mountain School Is Born

By LOUIS A. SAUNDERS

EDITORIAL NOTE: *High in the mountains of the northern section of the Island of Luzon in the Philippines live the Apayao people. The area is secluded because of the difficult mountain trails and swift rivers. These people are far behind those in other parts of the mountain province in education and in religious growth. Last year, missionaries of the Disciples of Christ Mission gave special attention to the area. Louis A. Saunders, who remained with the Mission after completing his service as an army chaplain, spent several months in the Ilocos region. The response of the people was enthusiastic. The high school established in Kabugao is the key to the success of the project. The following is an account of the trip to Kabugao for the opening days of the school.*

ON July 2, 1948, we loaded the 32-foot *banca,* a dugout canoe, to capacity with cargo, and then crowded the faculty members into the tiny remaining space. The six *bogadors,* or boatmen, shoved their poles against the soft bank and we were off, up the swift Apayao River to Kabugao, the capital of the province of Apayao. The sun was baking hot. The sky was a brilliant blue. Not a breath of air was stirring and the boat, rocking along at one to one and a half miles an hour, did not stir up much breeze. By night my face and arms were fiery red, and the next day my lips were burned black and cracked.

Good fortune! A market-bound boat came along. We bargained for fresh vegetables, three kinds of fruit including a bunch of bananas, and best of all, fresh fish just blasted from the river. We stopped for the night on a sand bar. The six boatmen with clocklike precision had camp made and supper cooked in 45 minutes. They had us going again by sunup next day. The tedium of the journey was relieved by watching the big crocodiles sleeping in the sun and families of monkeys coming down to the river to drink.

On the third day we left the plain and entered the mountain through which the narrowed river bounded along at a furious clip. This was the fourth of July and Sunday. We stopped beside a great boulder in the shade of a forest monarch. Soon our hymns were blended in the murmured praise of the river. Another *banca* stopped and our group increased in number. The ferment was started, because all six of these non-Christian *bogadors* were later to accept Christ and be baptized.

The view on either side of the river was one mass of wild, thickly matted jungle with orchids and vines above the thick undergrowth and under the giant forests. Monday we met angry red water from a flash flood and were pinned against the bluff of a mountain too high to climb, by a wildly surging river too dangerous to cross. So we made camp at 3:00 o'clock in sight of our destination, Kabugao.

At 10:00 a.m. of the fifth day we arrived, and after lunch started registering high school students. Many were timid. One girl refused to come to the table in front of the room to register; instead, she hid her face under her arm and blushed. The students said she was "ashamed." Belen, however, has developed into one of the promising students.

The next day we distributed textbooks and started classes in the provincial capital. Governor Batlong had promised full cooperation and he helped as though he was solely responsible. He serves on the board of directors.

What does the future hold for children of the mountains?

Of the 54 students who enrolled, only four are girls. The Apayao people do not favor too many advantages for women who still plant, cultivate and harvest the crops. They may be afraid to disturb the status quo; what man wouldn't? Fourteen students were sent back to the grades after the first month.

The non-Christian Apayaos are terribly afraid of *anitos* (spirits) and ghosts. They call the "priestess" when they are sick. One student spent his hard-saved tuition money for medicine which his mother wore around her neck. Another brought his father in on a litter to the nurse who diagnosed hernia and ordered the patient to stay flat on his back. That night in the dispensary adjoining our house, the family fled in panic from ghosts, and the father died of strangulated hernia.

Another boy fell from a tree where his head struck the ground and he remained unconscious all afternoon. At dusk when the spirits walk, his mother went to the scene of the accident and called the spirit of her son to come back. Sure enough, the next morning he was all right.

The 600 residents of Deguarra are deathly afraid of a powerful *anito* living in a clump of bamboos near their town. The father of a boy living with us says the ground is always swept but not by human hands. To touch the tree is dangerous and to cut a bamboo will mean death. They name the victims. In times of draught they send a selected one to cut a twig and the man is almost drowned before he can reach home. The third day they send one with oil and the healed branch stops the downpour.

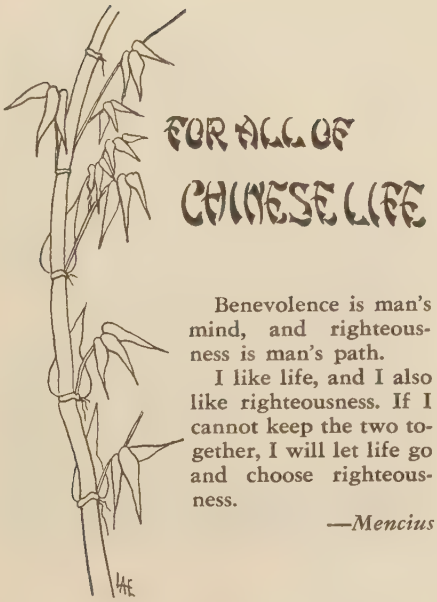
The students in the school share the beliefs, but after studying Bible, history, etc., they begin asking questions. Already twelve have been baptized into the Christian faith. These students will lead Apayao in the new day ahead.

A Christian high school is born, and it is a promise of better times.

The customary laundry is the river.

For Adult Missionary Groups

Theme: China in the Asia of Today



Benevolence is man's mind, and righteousness is man's path.

I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

—*Mencius*

May

Our Common Witness

HAVE you heard of the young man who offered a friend a bit of lava which he had picked up at considerable distance from a volcano that had been erupting? When the friend took the lava, he almost dropped it in his surprise at its great heat. He exclaimed at his burnt fingers. The friend had this to say: "That is only a small bit of lava but it has been near other bits and together they have retained the heat that might otherwise have been lost."

Many things in China, as in our own homeland, can be done more effectively when Christians work together than when they go their separate ways. Every mission station and every church in China has had people who were interested in families, who saw the problems arising when perhaps from a home a son or daughter, a parent, or even a servant, became a Christian. It remained for concerted effort through the Homes Committee of the National Christian Council of China to plan for homes, to survey homes and note their needs, to produce literature for homes, to conduct planning institutes on a nationwide scale, to promote area institutes in cities and rural areas, and to engage in other activities to bring the significance of Christianizing the entire home before the church across China.

Christian Religious Education

From the first, missionaries to China were concerned about little children, about young people, about all age groups. From the first they tried to minister to all they could. They witnessed, they taught, they told Bible stories, they told stories of Christian life and work. They labored against many odds to do an effective piece of work. Isolated, handicapped for materials, each made his own. The resourceful did a reasonably good job. Less creative people gave less inspiring messages, sometimes very impoverished ones. Out of the need for a pooling of materials and resources grew what eventually came to be known as the National Committee for Christian Religious Education in China, and the very informal but highly creative Religious Education Fellowship.

All China has profited from joint planning and production of teaching materials for church, church school, rural centers, children's centers. The job is not done. Progress has been made but the process is an on-going one.

Note the use of the term "Christian" in the name of the R. E. committee for China. We often forget that in China Christians are decidedly a very small minority group. Though they have an influence far out of proportion to their number, they are a minority in a country in which Confucianism, Buddhism, Taoism have a strong hold on the masses of the people.

Cooperation and Union

The National Christian Council of China has brought together many great religious bodies for cooperative planning. The Church of Christ in China has gone farther and has brought together in organic unity some widely varied churches, largely of Presbyterian origin. They have submerged their difference for the sake of common witness and have greatly extended their influence.

Recent Folder of Mail

Here are just a few brief quotations from one person's recent folder of mail. Each one is a testimony to the strength there is in unity:

(a) "It is because of the great interest and progress that has been made that we *(Mr. and Mrs. Goulter)* are moving to Chuhsien where we can utilize the help from the College of Agriculture at Nanking University, Ginling College, the Nanking Theological Seminary, and other institutions for a much larger program of training leaders for the entire rural field than we can possibly have here at Hofei."

(b) "Great joy and encouragement were experienced over the united decision to make Christian witness the central theme and task of the Forward Movement (National Christian Council of China). . . . Some of those present in Nanking have pledged themselves to prayer for each other and the movement every Sunday morning during the next year. It is hoped that others will join this fellowship of prayer. . . ."

(c) "Edinburgh, Jerusalem, Madras, Whitby, Oegstgeest, are names naturalized in the Chinese tongue for a few Christian leaders whose outlook and fellowship have been deeply enlarged by the International Missionary Council. Oxford, Edinburgh, Amsterdam, even Lausanne and Stockholm are among the cities of God for several lives whose influence is felt through wide regions of China. Three of the Chinese who recently returned from Amsterdam—Dean T. C. Chao of the Yenching University School of Theology, General Secretary George K. T. Wu of the National Christian Council, and President Wu Yi-fang of Ginling College—were all significantly strengthened by that experience."

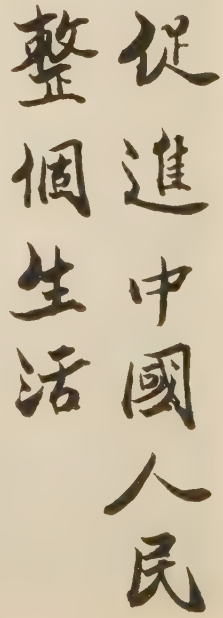
(d) "Miss Teagarden's excellent material for religious education, called the *Builders' Series,* is receiving fine recognition. The World Council of Christian Education gives the series fine praise and asks that 100 copies of each of the English summaries of these books be sent by air so that they may be distributed immediately to at least ten other countries for their use."

They Went to China

Are you using the biography booklet, *They Went to China*? If you would know our whole roster of China missionaries and something about them, read the book carefully. Note this correction in your copy: In the last sentence of the third paragraph in the sketch of Mr. and Mrs. Edwin Marx on page 57, Mr. Li Hou-fu's death is incorrectly referred to as occurring in 1931. Mr. Li Hou-fu died in 1939. In *Disciples of Christ in China,* another booklet all members of adult missionary groups should be reading, a picture of the Drum Tower Christian Church arranged for the memorial service for Mr. Li appears on page 49. The church was beautiful for that occasion with a memorial banner and chrysanthemums, sturdy warriors of the flower kingdom, so appropriate at a meeting to honor a man who long and steadfastly carried mission responsibility.

Missionary Worship Service

The worship service suggested for this month's meeting appears on another page of this issue of WORLD CALL. It is entitled *The Master Said*—"You will know them by their fruits." In WORLD CALL also will occur pertinent articles and news items. This is proving to be a very upsetting year in China. Watch both WORLD CALL and the *Christian-Evangelist* for news of the China field.



Luther Shao's Chinese characters to interpret the title of the current program packet "For All of Chinese Life"

A Dream Takes Shape

A GREAT dream old enough to have seen two world wars is now being told to millions. In the telling are mentioned a prince, a premier, and great sums of gold. It has the trappings of a fairy tale that belongs in the "Once-upon-a-time" class.

But this dream is not an unworldly fiction. It was told to the right people who are already helping it take shape. An international Christian university for Japan is taking shape. A few seminars are already being held in temporary quarters. An option has been taken on a 350-acre site with some buildings at Mitaka, about fifteen miles from the center of Tokyo. Essential to the project is a large sum of money, most of which must come from North America. A concerted effort is being made to raise $10,000,000 between Easter and Pentecost of this year. Between April 18 and June 5 you should see and hear frequent references to the Christian university for Japan. You will probably be invited to share in the financial goal.

Since you may help furnish substance for this dream, you will be interested in a preview of the institution. Besides being international in personnel and interests, it will be interdenominational, interracial, and coeducational. It will furnish further training for graduates of four-year colleges. Here the leaders of leaders for Japan will study philosophy, science, education, and other subjects under Christian leadership.

You may be curious about the school situation and wonder why such a university is needed. There is at present no place for graduates of Protestant Christian colleges to continue study with a Christian faculty. So great is the demand for higher education that it is almost impossible for them to gain admission to government universities; if they were enrolled, they would be without the Christian influence.

People of the United States and Canada are promoting the international university from a variety of motives. Many feel that its establishment is logically the next step in the missionary and education program of Protestant churches. Many are convinced that Christianity must provide the foundation if Japan is to have a democratic form of government. Others believe the university will create understanding that will work for peace. Others see the project as a step toward renewed friendship between our nations and Japan.

Through a group known as the Committee in Japan on Organization for a Christian University, Japanese Christians are cooperating with Canadian and American friends. The Japanese goal is yen 150,000,000, equivalent to about $555,000. Enthusiasm among the Japanese is seen everywhere. The prime minister gave Soichi Saito, chairman of the Japan Committee, a letter of appreciation for the venture so that Saito might give the premier's message to North Americans. Prince Takamutsu, younger brother of the emperor, discussed the need for a Christian university and expressed pleasure that one is to be built cooperatively. Hope that great benefits will result runs high on each side of the Pacific.

Why Should We Give to CWFF?

Because

CHINA is a hot spot in international relations in the world.

CHINESE Christians need sympathetic help in a time of chaos, despair and possible persecution.

OUR China missionaries must have greater financial and spiritual aid to undergird them as they continue to work in a war-torn and divided country.

Because

PUERTO RICO desperately needs the five young ministers who will attend the Union Theological Seminary in Rio Piedras on scholarships provided by Christian World Friendship Fund.

Because

CHILDREN need the help of trained leaders to develop Christian attitudes and appreciations which will determine the whole future of their lives.

Because

CHRISTIANITY teaches, yes, demands of us, a loving concern for all the sons of God which will lead us to serve and feed and heal and love them as our very selves, to demonstrate a living fellowship across the barriers men have built.

The youth of the brotherhood of Disciples of Christ have accepted a goal of $75,000 for work in China, Puerto Rico, and Christian education of children in the United States and Canada. But money is not all that is wanted in "support"! Our spiritual and mental backing are just as important—your money *and your life!*

Missions in CYF

Circles and Triangles

Intermediates

"Station XMHD on the Air" broadcasts news of the Christian church in China, at your May meeting. Add to "Fifth Session" in *A New China,* facts from *Disciples of Christ in China.* Exhibit the picture sheet, *Witnesses in China.* Include in your broadcast a brief biographical sketch of one or more missionaries sent out by our brotherhood. (See *They Went to China.)* Chapter 8 of *Tai-Lee's Precious Seed* would be a good addition.

Seniors

In your May meeting, you may consider "Our Part" in two ways. First, take a look at the work of the Disciples of Christ Mission in China. Ask a resource person to give a short history of the Mission, drawing facts from *Disciples of Christ in China.* Display the picture sheet, *Witnesses in China.* Find and show all possible pictures which illustrate the work.

Second, consider that "Our Part" refers to specific contributions your group can make to Christian work in China. Read pages 20, 21, and 22 in the Ferguson guide for a wealth of suggestions on service projects. Present the Christian World Friendship Fund as the direct channel by which young people of our brotherhood give financial assistance to our China mission.

Sunday Evening Groups

Intermediates

It won't be a postscript. A fifth meeting on China could be most profitable, even though *PM Pack* No. 2† provides only four leaflets on the foreign theme. Finish *Tai Lee's Precious Seed* or show a film, or use activities suggested in *A New China.*

Or, your missionary unit for spring may be *One Book for One World.* Two sessions are provided for in the *Pack.* Plan now to extend the unit to three or four sessions. Use more and more stories from *Great Is the Company.* Assign parts for the first program a week or more in advance. "Where Did We Get Our Bible?" is really a simple playlet with two scenes. You should have fun preparing it and presenting it. If possible, cooperate with other groups in renting *The Kindled Flame,** a British film which shows what the Scriptures meant to early Christians living under Roman persecution.

Seniors and Older Young People

"We Rode the Storm" is your first mission study in your April-May-June *Fellowship*† quarterly. *Beyond Our Own** would be an excellent film to accompany this discussion. If a resource person has an hour or two to prepare additional stories and facts to enrich the material in *Fellowship,* secure a copy of *The Chinese Church Rides the Storm* from your church library or from The United Christian Missionary Society.

Unless otherwise noted, all materials are available from The United Christian Missionary Society.

*See the descriptions of films in **Christian Youth Fellowship Studies China.** One copy free on request.

†Order from the Christian Board of Publication.

Echoes from Everywhere

School Notes from Nantung, China

Children in Nantung like to come to church, especially on Sunday evenings. They love to join in the singing of gospel songs, always the first part of our preaching service. Following the sing, they go into another room for an expanded Sunday school session under Miss Lyrel Teagarden's direction, assisted by three members of the Youth Fellowship. At the same time, a group of about twenty young people, in business and professions, or college students, meet with Pauline Starn for an English Bible class.

Before school closed for the winter vacation, a junior high school girl invited her teachers to a noon meal at which they served vegetables they had raised in their school garden. The school has been very fortunate through the crisis caused by the sudden depreciation of the gold yuan, not only because of its fine garden, but also because at the beginning of the semester, many students had paid their tuition fees in rice instead of money; hence Tsong Ing had food supplies on hand for its boarding department when other local schools were compelled to close temporarily for lack of funds.

—China News Letter

February 1, 1949

The Festival of Lights

Before Divali, the festival of lights, one of the Hindus' main religious festivals, they cleaned house, whitewashed walls, and made general repairs. In some cases the surroundings looked worse, in case the refuse was dumped outside the doors. In front of some houses, on the porch or ground, were representations of a god, made of cow manure. This was worshipped. The hair and horns of goats, cows and oxen had been decorated with bright colors.

One feature of the festival is gambling, for which three days are allowed. I was surprised to read of a few arrests for gambling. I read of a Muslim who consistently lost, and finally wagered his wife, and lost.

The small lights outside Hindu homes during one of the Divali nights were lovely. They are prettier than is possible with electric lights.

—Ann Mullin

Going to School in Congo Is Fun

The practice school here in Bolenge now has three years of primary work. We are adding a year each year until we have all six. We have an enrollment of about 45 children, three Congo Christian Institute graduates as teachers, and capable Ingila Bernard, I. C. C. teacher, as principal. The mud building simply shines with its paint of white clay, palm oil, sweet cassava and blueing cooked together.

The children are really happy as they arrive each morning at 7:10 for roll call, health and cleanliness inspection, followed by the salute to the Belgian flag which one "lucky" pupil pulls to the top of the new flag pole in front of the school building. Then they march into their classrooms for a hymn and prayer before tackling their lessons in arithmetic, reading, writing, Bible, hygiene, singing and gymnastics.

At 10:50 they gather for a short chapel period before dispersing to their homes. Two o'clock finds them back at school for an hour of manual work or gardening, followed at three by a period of French or lingala for the third-year class, and by 40 minutes of supervised play for the younger classes. Play for them usually means the joy of kicking a football all over the I. C. C. field.

When the older boys finish their language class and come marching and singing to the field, the little ones relinquish the football (rather unwillingly, I fear) to them. The football they use is a soccer ball, not our U. S. type of pigskin. A composition ball is best for the youngsters although the I. C. C. students use a regulation leather soccer ball. I was grateful for a ball received not long ago from my service link. One of my jobs is trying to keep a football in repair and properly blown up for them, for when the football is missing the youngsters consider their day is practically spoiled.

—Virginia M. Clarke,

Bolenge, Belgian Congo

"The Pearl of the Orient"

Manila, once called the "Pearl of the Orient," now has 1,700,000 people living on only 14 square miles, and every fifteen minutes a new baby is born. This means that the number of people in Manila at present is more than twice the city's population before the war.

Everything is crowded! Streets, offices, sidewalks, stores, houses, restaurants, and about the only people who do not complain of the crowds are the theatre owners. Cemeteries are getting crowded, too. A total of 11,850 people died in 1947.

Traffic jams emphasize the overcrowded condition in Manila. Today 34,366 motor vehicles have to be accommodated in an eighteenth century street system which is considered adequate for only a little over 10,000 vehicles. Big buses have increased from 409 before the war to about 5,000 today. There are 2,000 taxicabs compared with 1,356 pre-war. Before the war there were some 300 auto-cabs, 109 electric railway streetcars, and 1,000 horse drawn rigs for public transportation. These have been replaced by the 10,000 army jeeps reconverted into "jeepneys."

Methodists, Presbyterians, Disciples, Lutherans, Baptists, Episcopalians, Seventh Day Adventists, Assembly of God, and many other smaller groups have churches in this great city. There are at least six schools for training preachers and Bible women, but there are only two Protestant hospitals.

—Norwood and Wilma Tye

Manila, P. I.

Scene of Excitement for Kindergarten Graduates

The kindergarten at Mexican Christian Institute, San Antonio, was the scene for much excitement on January 21 and it was difficult to decide who were more excited—the graduates, their parents, or the "under-graduates" who were also appearing on the program. Upon the close of the program, each "graduate" was called forward to receive his little diploma—tied with bright blue ribbon—and his go-to-school gift of crayons and pencils.

About fifteen girls who are members of various other MCI groups, especially the Junior Teens, have graduated from elementary schools.

MCI was the host center to the Federation of Settlements on January 25. The group gathered for lunch, after which the program was presented. The topic for the day was "Recreation for Boys," and much discussion was aroused. During the business session, the group agreed to invite all the agencies that make up the Texas Settlement Association to hold its spring meeting in San Antonio.

—E. G. Luna

San Antonio, Texas

Crusade Progress at Takhatpur

Of the twenty-one village churches in the Takhatpur area, India, composed mostly of recent converts, Miss Ethel Shreve writes:

"Our churches and their pastors are busy in the Crusade. During the month of witnessing, 217 people went out alone or in groups to tell others what Christ had done for them. During the Christian Home month, teaching was given on the home, and special meetings were held.

"In these churches there are four new Sunday schools, four night schools in which adults are taught to read, and daily worship meetings in 21 places. One group left temporarily without a pastor said, 'We are not alone, Jesus helps us.'

"April was tithing month. We aimed for every one to have a part in this and then continue. The offerings were increased greatly, and some have become interested in helping mission work in other lands. In some of the village churches the members have little earthen jars. These are to be kept near the cooking place, and when rice is taken out to cook, a share is placed in this jar for the Lord."

Vigan Training School Graduates Nine

The Christian Training School at Vigan, P. I., finished a busy six months on December 14 when nine graduates received diplomas. W. H. Fonger, secretary of the

American Bible Society, was the speaker. The valedictorian was Tiburcio Banatao, a young man from the Tinguian mountain people. He has a wonderful talent in music and served as choral director for the school this year.

The salutatorian, Tranquilino Nebab, is an Ilocano from Claveria on the north coast. Tranquilino has volunteered for service in the Apayao mountain province and leaves to begin his service there early in 1949. Other graduates were assigned to Abra Mountains, Ilocos Norte, Ilocos Sur, and La Union.

The forty students of the school stood in a circle in the early dawn, December 15, bound together with the beautiful flowering vine, *cadena de amor* (chain of love), and also by the stronger chain of fellowship forged by hours of sharing in worship, study, work and play. As Director Coloma cut the chain, the students turned their faces to their work in the mountain provinces and in the lowlands. All left immediately to start work on Christmas programs. For the next six months they will be busy in their field work. Many hiked several days over steep trails to reach their destinations and, there in isolated districts, they are bringing the abundant life to hungry people. Ever since liberation, whole valleys in Abra and Apayao have been asking for teachers.

—ALLETTA ANN KENNEDY

Vigan, Ilocos Sur, P. I.

Sewing Machines Make Classes Possible

With money sent from friends in the United States, the Drum Tower church in Nanking, China, purchased five reconditioned (in China) sewing machines and have opened a sewing class for women. Three afternoons a week ten women come to learn the art of mastering a machine. Their faces light up with the eagerness as first seams are laboriously accomplished. Relief dresses sent out are ripped apart and the skirts are remodeled into trousers for women and children.

This will be an increasing boon to the church women—learning to cut out their own garments and to make them—for few homes can afford tailors these days. One woman came with material for a foreign style coat for a child and was surprised to learn that Mrs. McCallum could not measure and cut a garment from a picture as Chinese tailors do!

—CHINA NEWS LETTER

February 1, 1949

Silver Jubilee in Kotmi

The church in Kotmi, a village in the jungle beyond Pendra Road, India, recently celebrated its silver jubilee. Miss Myrtle Furman, missionary in Kotmi, tells of the celebration:

"Of the eight guests of honor, two had been present at the opening of the station and the others had come shortly afterward. The audience was moved to tears as it realized the amount of faith, courage, and determination it took on the part of these and the missionaries, Mr. and Mrs. Madsen, to establish a living, growing, abiding church in what was then the wild jungle of Kotmi. Budhu, the first Gond convert, thrilled the audience as he told of his conversion and the days of his persecution. Everyone present knew that by his faithful endurance and witness he had brought his brother and family as well as others to Christ.

"Kotmi boasts of the fact that all of its children of school age are attending school, either in the local primary school or in boarding schools and institutions of higher education elsewhere. The older folk are farmers or, having completed training, are working throughout the Mission as teachers, preachers, nurses, clerks, or government employees."

He Valued the Book So Very Much

Soldiers are frequent callers in the Starn-Teagarden home in Nantung. Some are from Christian homes in other provinces. They drop in during their brief periods off duty for a cup of tea and a bit of friendly conversation. One homesick young man borrowed a book on world friendship, returning the book on his next visit with apologies for not being more prompt, explaining that it had taken several days' time for him to copy it!

—CHINA NEWS LETTER

February 1, 1949

Missionary Worship Service

Theme: The Master Said

MAY

You Will Know Them by Their Fruits

HYMN: "In the Hour of Trial" *(Christian Worship: A Hymnal,* No. 333)

SCRIPTURE: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. *(Matt. 7:15-20; 24-25)*

LEADER: The Chinese tell a story of a Buddhist monastery in which three images stood side by side: images of Confucius, Buddha, and Laotze, three great men who mightily influenced the life of China. A Taoist priest entered the temple. When he saw the image of Confucius in the place of honor, he moved it to one side and set the image of Laotze in the central place. Then came a Buddhist priest. He could not countenance Laotze in a location superior to that of his beloved Buddha so he rearranged the figures, giving Buddha the place of preeminence.

Along came a member of the literati. When the latter saw that the great sage, Confucius, had been relegated to an inferior place, he returned the image of the great sage to its original location. And then the images of one accord cried out: "What will become of us if this goes on? We will be worn out just from being moved about."

HYMN number 350 in *Hymns of Universal Praise,* China's most beloved and most worthy hymnal, has been translated into English by Winifred Galbraith:

On the baffling ways of earth
Myriad creeds are locked in strife.
I do not know each creed's true worth
For the narrow road of life.
Saviour, let thy Cross for me
Compass be, due south, to thee.

The ways of life are baffling today to folk of all nations. How important it is that Christians rise above their divisions and exalt their common Christ, making common witness to him.

One Lord, one faith, one spirit,
One God of all proclaim;
Go forth, O Church, united,
To conquer in His name!

—Marion Franklin Ham

The common hopes that make us men
Were His in Galilee;
The tasks He gives are those He gave
Beside the restless sea.

Our brotherhood still rests in Him,
The Brother of us all,
And o'er the centuries we hear
The Master's winsome call.

—Ozora S. Davis

PRAYER *(to be read or sung, No. 430 in Christian Worship: A Hymnal)*

Lord of our life, and God of our salvation,
Star of our night, and hope of every nation,
Hear and receive Thy Church's supplication,
Lord God Almighty!

Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when sin itself faileth;
Christ, o'er Thy rock nor death nor hell prevaileth;
Grant us Thy peace, Lord.

Peace in our hearts; our evil thoughts assuaging,
Peace in Thy Church, where brothers are engaging,
Peace, when the world its busy war is waging;
Calm Thy foes' raging.

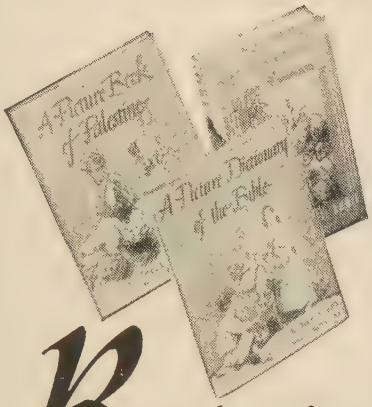
—Matthaus Lowenstern
—Philip Pusey

OFFERTORY SENTENCES:

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

MISSIONARY BENEDICTION

—LOIS ANNA ELY



Books for HOME AND CHURCH

A Picture Dictionary of the Bible
By Ruth Tubby—Clear, simple definitions of nearly 400 Bible words which often puzzle children. Authentic, informative, illustrated with 145 pictures. **$1.50**

A Picture Book of Palestine
By Ethel Smither—The Holy Land that Jesus knew comes to life again in this authoritative book. Nearly 50 illustrations, based on sketches made in Palestine. **$1.50**

The Story of the Bible
By Walter Russell Bowie—A classic in its field. The thrilling old stories of the Bible here become fresh, vivid, more meaningful. 20 full-color illustrations by Copping. **$2.95**

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Book Chat

(*Continued from page* 16)

but without the Trueblood clarity. Meland has a cultural and artistic reference that enriches his somewhat vague discussions and gives flashes of insight into what might otherwise be a rather dull treatment. He is one of the best-read of our present-day theologians, and if he ever achieves clarity, he will become one of our most provocative writers and thinkers.

LUTHER A. Weigle, who is serving as chairman of the Commission for the Revised Standard Version, gave the Cole lectures at Vanderbilt last year on *The English New Testament from Tyndale to the Revised Standard Version.* Lovers of our English Bible will greatly enjoy this story, written with such fine scholarship and yet in a light and interesting style. It is good reading and educative as well. This compact little book should be widely circulated, for it will increase appreciation of the New Testament and understanding of the problems of translation and interpretation.

THERE are several current little books on prayer. The late Dr. Alexis Carrel wrote beautifully on *Prayer* explaining in simple phrase the need of prayer in our modern world, methods of prayer, what to expect from prayer, and the meaning of prayer. A portion of this book has been published in the *Reader's Digest* and was much discussed. An excellent gift book. Bishop Donald J. Campbell of the Episcopal Church writes on *The Adventure of Prayer* with more fullness, discussing the environment, the aim, and the method of prayer. Bishop Ralph Spaulding Cushman and his son, Robert Earl Cushman, have collaborated in *More Hilltop Verses and Prayers,* a small volume of prayers and poems topically arranged and expressively introduced, for purposes of private devotion. Frederick Ward Kates has prepared a devotional book of prose and verse called *Morning Noon and Night,* drawing his title from the words of the Psalm, "Evening, and morning, and noon, will I pray."

Books Mentioned on Page 16

INSIDE THE CAMPUS, by Charles E. McAllister. New York. Fleming H. Revell. 300 pp Price $5.00.

MAN'S DISORDER AND GOD'S DESIGN, by World Council of Churches. New York. Harper & Brothers. 900 pp Price $5.00.

THE REAWAKENING OF CHRISTIAN FAITH, by Bernard Eugene Meland. New York. The Macmillan Co., 125 pp Price $1.25.

THE ENGLISH NEW TESTAMENT, by Luther A. Weigle. New York & Nashville. The Abingdon-Cokesbury Press. 157 pp Price $2.00.

PRAYER, by Alexis Carrel. New York. Morehouse-Gorham Co. 54 pp Price $1.25.

MORE HILLTOP VERSES AND PRAYERS, by Ralph Spaulding Cushman and Robert Earl Cushman. New York & Nashville. Abingdon-Cokesbury Press. 125 pp Price $1.00.

THE ADVENTURE OF PRAYER, by Donald J. Campbell. New York & Nashville. The Abingdon-Cokesbury Press. 92 pp $1.25.

MORNING NOON AND NIGHT, by Frederick Ward Kates. New York. Morehouse-Gorham Co. 100 pp Price $1.25.

In Memoriam

Miss Alice Munday, December 30, 1948, Seattle, Washington, aged 88. Came to Seattle from California in 1890. Taught in the public schools 42 years. Member of First Christian Church, and for many years active in the Sunday school. Member of women's council.

M. Howard Fagan, January 29, 1949, Los Angeles, California. For fifteen years he was the pastor of Wilshire Christian Church. He was an author, lecturer, pastor, and minister by radio.

J. A. Hooper, age 92, December 15, 1948, Salisbury, Missouri. Oldest member of the Christian church. Long-time elder and chairman of the official board and elder emeritus at time of his death.

Miss Laura Johnson, age 74, January 12, 1949, Salisbury, Missouri. Daughter of a pioneer member of the Christian church, and was herself a member for more than 50 years.

William Johnston Clarke, November 10, 1948, Sparta, Kentucky. Born in New Zealand. Graduate of the College of the Bible and Transylvania College, Lexington, Ky. Held pastorates in Kentucky and Florida, and later did work nationally in religious education and evangelism. At one time was state secretary of Kentucky, and financial director of the Kentucky Female Orphans School, raising the first million dollars for that institution.

Mrs. Carrie A. Dye, February 15, 1949, Vandalia, Missouri. Long-time member of First Christian Church. She and her husband contributed liberally of self and money to their church and invested in the training of ministers and missionaries. Mrs. Dye created many friendships across the brotherhood. Age 89 years.

Publications Received

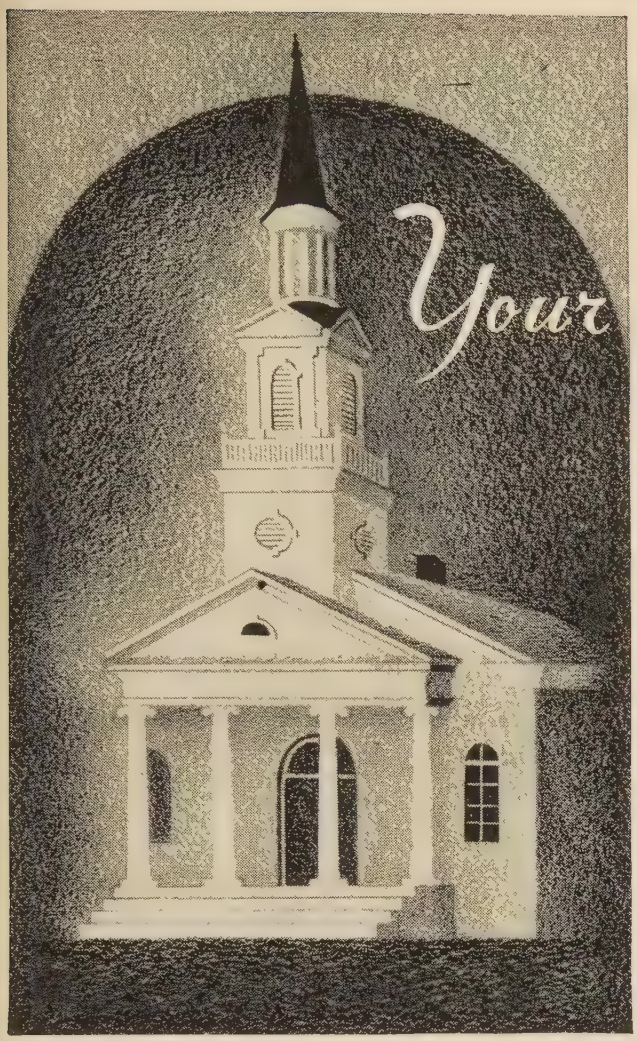
PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER, by William Clayton Bower and Percy Roy Hayward. Chicago. International Council of Religious Education. $3.25.

IN EVERY CORNER SING, by Joseph W. Clokey. New York. Morehouse-Gorham Co. Paper, 60 cents.

PRAYER, by Dr. Alexis Carrel. New York. Morehouse-Gorham Co. $1.25.

THE CHURCH SCHOOL AND PARISH HOUSE BUILDING, by Elbert M. Conover. Chicago. International Council of Religious Education. $1.50.

LET US PROTESTANTS AWAKE, by Reuben H. Markham. Published for author at 18 Fairfield St., Boston 16. Paper. Price unknown.



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METAL SPONGES

Home Builders are World Builders

An Interpretation of Family Week, 1949

By LELAND FOSTER WOOD*

THE theme for Family Week, May 1-8, is "Home Builders are World Builders." This statement recognizes families as vital factors in building understanding and good will which are the foundations of peace. Homes blessed by love and cooperation have incalculable power for good, while homes of bitterness and prejudice create conflict in insecurity. Removing war from the family is a step toward removing it from the world.

Happy vs. Unhappy Families

Happy family relationships give a foundation for emotional health, create harmony in the home and send out a good influence into the community. Children trained in good homes have a high average of success when they in turn marry and set up homes of their own. Unhappy families on the other hand create a vicious circle. They hurt their members and from them in turn go forth maladjusted persons who are likely to set up other unhappy families. It is well known that personal maladjustments and nervous ailments as well as delinquency and crime often stem back to such homes.

World Problems and the Family

Each Christian family should be a center from which a network of good influence radiates out into life. Christians must think in a world context and practice good neighborliness not only locally but across national and racial lines. Homes in which world problems are discussed and in which prayer is offered for people in all lands build world understanding and help to bind humanity together.

How to Enrich Family Life

In a new age when man's techniques are being revolutionized, his values are tested anew. In such a time it is possible to build a type of family life fitting the needs of the age in which we live and as fine as the world has ever known. Character development will provide firm foundations. Effective educational measures will teach us to treat one another as children of God.

The following six suggestions should help many families:

1. That members by God's Grace make their own homes places of happiness and healthy cells in the body of humanity;

2. That parents accept responsibility for the religious foundations which their children receive, setting a good example and sharing with them a rich Christian life of work, play, thought, love and worship;

3. That members take a vital place in the life of the church, which supplements the home in religious education and provides a sustaining fellowship in God;

4. That families recognize the rights and needs of other families, as truly as they recognize their own;

5. That each family take its part in helping those in distress and also in seeking to remedy injustices and inequities which often underlie social need;

6. That families by practicing their vocation as units "in the Family of God" extend the spirit of justice and good will into the community, the nation and the world.

Planning for Family Week

Now is the time for homes and churches to shape their plans for a memorable observance of Family Week. Churches will center their thought and worship around families. Homes can take forward steps in making their own life more cooperative and more Christian. Communities can draw together and strengthen the forces which promote understanding and good will both in the home and in the world.

The Intercouncil Committee on Christian Family Life, made up of representatives from the family life committees of the International Council of Religious Education, the United Council of Church Women, and the Federal Council of the Churches of Christ in America, has prepared a folder of suggestions for Family Week. This may be secured for a 3-cent stamp per copy, or at $1.10 per hundred, from the Intercouncil Committee on Christian Family Life, 297 Fourth Avenue, New York 10, N. Y.; 203 North Wabash Avenue, Chicago 1, Ill., and 156 Fifth Avenue, New York 10, N. Y. A free packet of materials may also be obtained from the department of religious education, The United Christian Missionary Society, Missions Building, Indianapolis 7, Indiana.

*Chairman of the International Committee on Christian Family Life.

Unless man can make an appropriate adjustment to the revolutionary situation brought about by recently discovered biological weapons, all humanity may go the way of the dinosaur.

—Dr. Brock Chisholm, *Executive Secretary of the World Health Organization.*

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China Evacuees in the Philippines

"GOODBYE, Daddy," shouted three little voices as Hubert [Reynolds] started across the big Shanghai airport waiting room. Then five-year-old Jane turned to me, holding lovingly in her hand the tooth Daddy had pulled a few minutes before. "Shall I give it to Daddy?" Virginia, taller by half a head, answered, "Run fast before he's gone," and little Douglas shouted, "Wait a minute, Daddy." Jane darted toward him and pressed the precious tooth into his hand before he was out of sight, rushing to catch the train back to Nanking and our home at Wuhu, sixty miles up the Yangtze.

Half an hour later we boarded the plane that in a six-hour non-stop flight would take us from wartorn China to Manila, Philippine Islands. The old tooth was left in China—the new one would appear in the Philippines.

The Chatfields and Tyes, missionaries, met us at the airport in Manila and gave us our first feeling of at-homeness, strengthened later as we met the Hubers, Fongers, and Louis Saunders, and received invitations to "come see the Kennedys and Lords in the north." We shed a few more clothes, for what is called winter in Manila is several layers warmer than our China winter. The Chatfield Chevvy pickup, famed for carrying galva, tools, and other church building equipment, whisked us to the Tyes' where we were to live temporarily and where four-year-old Judy Tye enthusiastically welcomed her three new playmates.

The next day the children helped pick their first bunch of bananas from the tree in the front yard. Doug chattered away in Chinese and was puzzled when he got no response from his Filipino companions. We had our first ride in a "jeepney," that tiny, speedy, public bus, a hangover of war days, that would haul us to clear immigration, get our four trunks lined up for delivery, do Christmas shopping, and make frequent visits to the post office.

It was holiday time, and before five weeks had passed we had celebrated Thanksgiving, Christmas, three birthdays, National Heroes Day, and Rizal Day. Jane and Virginia proudly carried home a big blue and white tissue paper star lantern to hang on our front porch, and when we heard a band playing, we ran to the corner of the block to see the parade.

Our Paco Memorial Church, located in one of the most severely bombed sections of Manila, has had to rebuild its chapel and its scattered congregation; but on New Year's Eve its worship service brought a message of hope and faith. Many rose to speak in dialect of their resolutions; others used English. The pastor, a capable young seminary student, Aurellio de Castro, spoke briefly just before the year changed: "Atomic energy is characterized by chain reaction—one atom breaks, and strikes another which, in turn, acts upon others. The Christian through prayer also creates a powerful chain reaction that can produce tremendous power."

I thought of Hubert's request to our friends at Christmas time: "Pray for China. Pray for the church of China." Pastor de Castra, our missionaries here, and the other Christians would join me in adding, "Pray for the Philippines and the Filipino church. Let us all pray for all Christians that in a divided world, the church of Christ will increasingly bind us together and send us forth to serve, not as Chinese, Filipinos, or Americans, but as members of the family of God."

—MRS. HUBERT REYNOLDS

Force of Merit

"The Age of Jackson"—That's the way the New York papers blared the news!

"The only color lines drawn at Yale," they went on, "are the white lines on the football field. Any semblance of racial segregation went up in red, white and blue smoke last week when the Eli football team chose Levi Jackson to captain their team next year." Yes, for the first time in that university's long history, a Negro has been elected to lead an athletic team. This is a "first" for Yale but a broken precedent is not a "first" in Jackson's history. All along the line of his experience, doors have opened for Levi Jackson that previously had been closed to men of his race. There were no strings to pull at those doors. There was no aggressive push. They opened, because of the force of merit. Once opened, it is Jackson's hope that other men of racial minorities will be permitted to walk through them in dignity and worth.

—RELIGIOUS PRESS COMMITTEE

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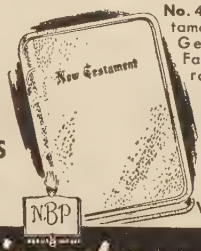

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Return to the Belgian Congo

By EVELYN and ERNEST PEARSON*

AFTER fifteen years in the United States, we are back in Monieka. The work becomes more fascinating as we get closer to the lives of these people. One sees so very much that could be done if we but had the staff to do it.

When school began in August, the boys and young men thronged in from villages far and near, and from our regional schools. It is quite a job handling some 350 applicants, finding housing and food for them, classifying them in school, and getting the necessary school supplies into their hands. Miss Martha Bateman and Mr. and Mrs. Cobble are old hands at this business, and soon brought order out of the chaos of the first day or two. The hospital crew gave physical examinations and eliminated the applicants with contagious diseases.

Most of these pupils have very few personal possessions but they greatly prize their books. To help them protect these against dirt and insects, we save up our old magazines and pass out pages from them to be used as book covers. It is pathetic to see them contending for the prettier pages of these magazines.

One morning a head teacher, Paul Njoku, brought one of these magazine pages to the missionary and said, "I can't read English, so won't you tell me who are all the young people in these pictures." It was a page from the *Christian-Evangelist* and showed the graduating class from seven Bible Colleges—ninety young people ready for the ministry.

When told what they were, Njoku asked, "And do you have that many young ministers graduating each year from school?" Proudly the missionary admitted that we do. But his next remark "rubbed her with shame," as the Nkundu put it, for he said, "Then why do so few of them come out here to preach to us? If we could have but ten of them each year it would help so much. It makes us feel lonely when our white folk leave us, and we need more of them at all of our stations—especially those who can really preach to us."

As we view the field after an absence of fifteen years we are impressed with two conflicting conditions—the increase in work needing to be done, and the multiplied opportunities; while, on the other hand, we have an actual decrease in missionary personnel. Whereas in the early days our schools and our hospitals were in the forefront of things educational and medical in this colony, today those of the government have passed us by and are challenging us to come up to their standards, offering us financial help if we can but do it. At present we simply do not have the men to construct the needed buildings nor to man them if they are ready.

Monieka is fortunate in having five graduates of the Congo Christian Institute at Bolenge, together with their wives, who have come back home to help with the schools and the church. They are one of the more encouraging aspects of the present situation here. This group has been coming to our home on Friday evening to sing and to visit. They are preparing some special musical numbers for use in the Sunday service to supplement Mrs. Cobble's fine student choir. We thoroughly enjoy singing and visiting with these choice young people. It is almost like an alumni meeting as they talk about their school days at Bolenge.

Mr. Cobble has completed the burning of a kiln of fine brick which are to go into our new school building. He hopes to complete it before leaving on furlough in June. This first unit of a proposed three-unit building will be a big help in our educational program and will have to suffice until someone has time to prepare the materials and erect the other units.

*Dr. and Mrs. Pearson returned last year to Congo after fifteen years in the United States. They resigned from the Mission in 1933 in order to care for the education of their four children.

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Educators Air Views on Released-Time Program

CONFLICTING views on released-time religious instruction were aired by two prominent educators at the St. Louis, Missouri, regional conference of the American Association of School Administrators.

Defending the system was the Very Rev. Paul C. Reinert, S.J., president of St. Louis University. Opposing it was Dean Ernest O. Melby of the New York University School of Education.

Father Reinert said that while various reasons might be advanced to oppose released time, the argument that religion has no place in the life of school children could not be used.

"Hiding behind the high sounding slogan of separation of church and state," he declared, "many people are drawing the false conclusion that it is against the spirit of our Constitution for the government to cooperate with and show interest in the religious development of her citizens.

"Some are willing to assent to a dubious interpretation of history by asserting that the First Amendment is unfavorable to religion when it states 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.'

"The writers of that amendment were interested in preventing the evils of an imposed national religion, but they were not interested in making it impossible for our government to promote religion."

Father Reinert added that in order to be consistent, anyone who accepted the view that religion tended to separate men and women should admit that the government could tell individual parents what and where their children might be taught.

"This is tantamount to opening wide the door to statism or totalitarianism," he declared.

According to Dean Melby, released time is not only inadequate from an educational standpoint, but is also "divisive" and "harmful."

He asserted that if churches were permitted to enter the schools and take part of the regular school hours away from the children, the result would be harmful to our democratic concepts.

The program, he continued, breaks up the continuity of class work, reminds pupils of their "differences" and "frustrates teachers in building an educational program in ethical and moral values."

"Moreover," he said, "released time is of the 'too little and too late' category. We cannot meet the challenge of the present crisis by an hour or two a week for religious training."

—RELIGIOUS NEWS SERVICE

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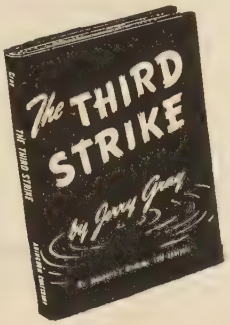

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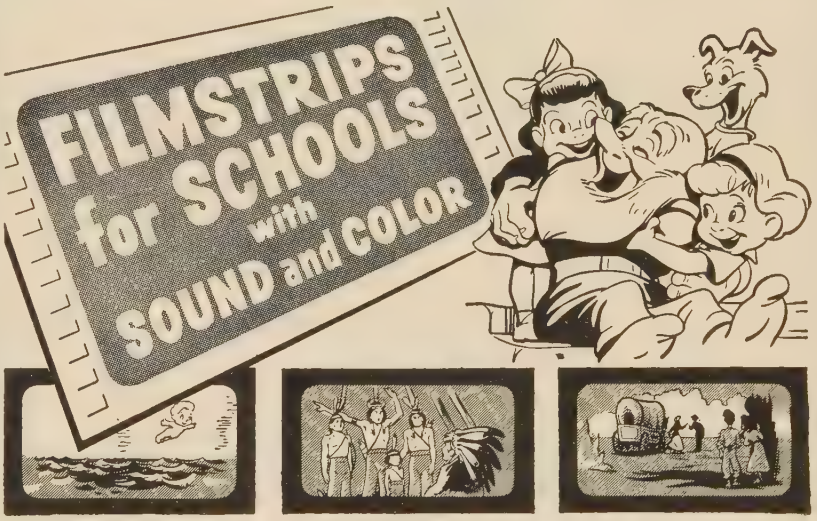

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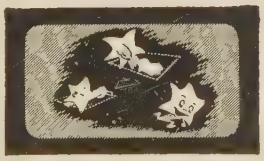

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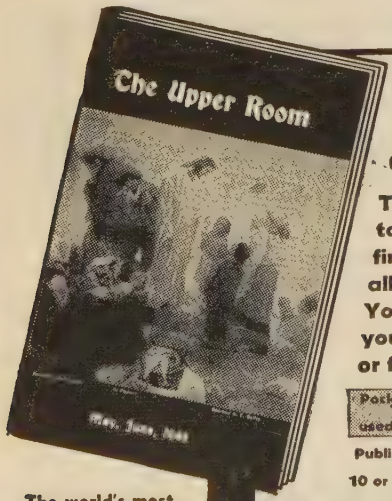

Except Ye Come as Children . . . .

The cover of the May-June issue points to a spiritual truth such as our readers find each day. Here is Christian truth in all winsomeness, challenge and comfort. You, too, will find each day brighter if you will give a few minutes to personal or family devotions with The Upper Room.

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World Council to Continue Aiding Iron Curtain Churches

THE World Council of Churches plans to continue its program of relief and reconstruction among religious groups in countries behind the Iron Curtain despite the persecution of churchmen by Communist-controlled governments, it was said recently by an official of the Council.

Dr. Robert E. Mackie, director of the World Council's Department of Reconstruction and Inter-Church Aid, asserted that "we're not going to haul down the flag and cease to help our Christian brethren."

"When one's conscience is clear," he said, "it is terribly important to act."

Dr. Mackie, who came here from Geneva, made his statement when asked to comment on the arrest and imprisonment of 15 Protestant pastors in Bulgaria on charges of treason, espionage and black marketing. In their "confessions," the churchmen implicated officials of the World Council.

"We have done nothing about the Bulgarian situation except to put out straightforward announcements as to what we did in that country," Dr. Mackie said.

He added that "we shall continue to help churches that need our help without being affected by political judgments."

Dr. Mackie succeeded Dr. J. Hutchison Cockburn as head of the Reconstruction Department on January 1, 1949.

—RELIGIOUS NEWS SERVICE

CARE Reduces Two Packages

CARE has announced a price reduction on two of its packages: the woolen-blanket parcel, reduced from $10 to $7.75, and CARE's 10-pound lard package, reduced from $5.50 to $4.75.

An Economic Cooperation Administration subsidy, which reimburses CARE's ocean freight and internal transportation costs in Marshall Plan countries, made possible the reduction, Paul Comly French, Executive Director of non-profit CARE, explained. Another factor in the lard reduction is the general decrease in the prices of livestock and its by-products. For CARE's $10 food packages, Mr. French pointed out, the ECA subsidy has been used to add items of greater value.

At the same time, Mr. French announced that CARE has ceased delivery of its relief packages to Hungary, because of its inability to renew its agreement with the Hungarian government. No political considerations on CARE's part were involved, he said. Most orders for Hungary dated prior to December 31 have been delivered. Refunds are being made on all undelivered orders.

CARE continues to guarantee delivery of its packages to Austria, Czechoslovakia, Belgium, Finland, France, Greece, Italy, Great Britain, the Netherlands, Poland, Germany (American, British, French zones and all Berlin), Japan, Okinawa, and Korea. Orders may be sent to CARE headquarters, 50 Broad Street, New York or to any CARE outlet throughout the country. (Lard packages are not delivered in Finland and Greece.)

Christian Education, International Relationships

By FORREST L. KNAPP*

IN general terms there are three aspects of international relationships: the political, including the military; the economic; and the cultural. There is clear evidence that in each of these aspects international relationships do affect Christian education.

Last fall when the American political campaign was in full swing, I received a letter from the general secretary of the Korea Council of Christian Education in which he said, "Tell the American people that when they elect a president of the United States, they elect a president of the world, or at least of Korea. The kind of president they elect will make a difference in my work."

At the end of the recent war, the Christians in Japan had to discard some of the Sunday school lesson materials which had been published during the war because, under government requirement, those materials contained views which the Christians rejected as soon as they were free to do so.

In the Union of South Africa, the ancestral ties of part of the white population to Britain and of part to the Netherlands result in a divisiveness in the spirit of the people which is inevitably reflected in the atmosphere of the Sunday schools and other institutions for Christian education.

In Europe the severe and recurring international conflicts, with the resulting suffering and frustration, have undoubtedly encouraged the development of a theological view which leaves little room for man to do anything about his plight himself. Such a view casts doubt upon the possibilities for Christian education to make a difference in the lives of children, young people, or adults.

The great desire of millions of people is for the certainty of uninterrupted international peace.

It has been said that war sweeps in like a tidal wave which the people are quite unable to stop; that the decisions from day to day and week to week within government circles lead entire nations to the point from which there is no backing away, when the people become aware that war is upon them.

On the other hand, there are thoughtful persons who hold the conviction that if enough people develop a strong attitude against war, war will be forestalled because their governments will not dare risk international conflict. Following this view, much has been done in Christian youth groups to develop a realization of the sinfulness of war. It is highly probable that the increased support of internationalism among Americans is the result in significant part of the emphasis on that point in many church youth groups during the late 1920's and in the 1930's.

Few thinking persons would assume that an attitude unfavorable to war—even a completely pacifist refusal to participate in war—would be enough. From a Christian standpoint, as well as in the interest of abiding peace, there must be something more constructive.

It is necessary that Christian education shall aim at active international cooperation for the common welfare of all people everywhere. Nations must be partners in the political and economic fields. Today the United States is being credited with unprecedented generosity toward the devastated areas of the world. But generosity, however magnificent, is not enough. America as a nation must link arms with its fellow nations, large and small, in service to all. Little Costa Rica and vast India must have their proper places in the world-wide venture of world-wide helpfulness.

To prepare children, young people, and adults in the United States and Canada for their part in this world task is an opportunity and a task which should not be postponed.

*Abstract of address prepared by Dr. Knapp, general secretary of the World Council of Christian Education, and delivered February 9 to the Professors and Research Sections during the 27th annual meeting of the International Council of Religious Education at Columbus, Ohio.

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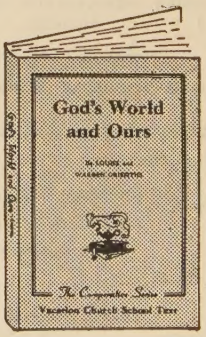

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NEW churches are being organized all over the brotherhood of Disciples of Christ, and due to somebody's crusading efforts, copies of WORLD CALL are going into many of these new congregations every month.

Some of these new contacts for WORLD CALL are the direct result of personal visits by state missionary secretaries. *Mrs. B. H. Bruner,* state secretary of the West Virginia Christian Women's Missionary Society, visited the church at Bozoo, West Virginia, and a few days later a club of five subscriptions came to WORLD CALL from *Miss Hester Brown,* of the Bozoo church.

References to WORLD CALL in state church papers undoubtedly help, too, in bringing the magazine to the attention of persons in some churches where there are no WORLD CALL readers. The MISSIONARY COUNCIL ADVANCE, published by the Christian Women's Missionary Council of Missouri, carries in its Education Department suggestions for reading Christian literature, specifically mentioning WORLD CALL.

Possibly the suggestions in the ADVANCE had something to do with subscription orders which were received in February from: *Mrs. Jessie R. Smalley,* Amoret, Missouri, Christian Church; *Dot R. Halbert,* Weaubleau, Missouri, Christian Church; and *Mrs. Charles Sanders,* Women's Council of the Maud Christian Church near Lentner, Missouri. These three churches are new additions to the WORLD CALL circulation file.

In other states, newly organized groups and churches have added WORLD CALL readers to the subscription list through the efforts of: *Elder E. W. Faulkner,* Pasadena Christian Church, Pasadena, California; *Mrs. Pearl Miles,* Cedar Grove Christian Church, Shreveport, Louisiana; *L. A. Smith,* Tioga Heights Christian Church, Philadelphia, Pennsylvania; and *Mrs. W. L. Brady,* A. and M. Christian Church at College Station, Texas.

WORLD CALL's two year subscription rate of $3.00 is helpful to members of churches such as these, where memberships are small in number. It is difficult for small groups to secure the required five subscriptions which must be sent in together to get the club rate of $1.50 per year. Thus, by ordering for two years at $3.00, it is possible for members of these new churches and other small groups to secure the club rate of $1.50 per year. Otherwise, when ordering singly, a year at a time, all subscribers must pay the single subscription rate of $2.00 per year.

It is encouraging to hear from the newly organized groups that they plan a sound educational beginning for their church programs by using WORLD CALL and other brotherhood publications at the outset. With these materials going regularly into the homes of their members, the young churches should develop a live interest in cooperative Disciple programs of missions and education.

J. Wilfred Carter, pastor at Sawyer, Kansas, put it aptly when he subscribed in February for three extra copies of WORLD CALL each month for the coming year, "to distribute while calling" because "we hope to develop the missionary spirit."

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

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In the main stream of Brotherhood activities

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1948 to January 31, 1949 Compared with July 1, 1947 to January 31, 1948

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$423,660.35	$423,786.19	$69,605.43	$59,478.77
Bible Schools	131,770.96	128,226.86	4,884.18	5,228.99
Women's Missionary Societies	123,855.40	109,962.06	3,568.21	2,914.03
Councils	217,697.11	236,900.80	5,126.57	4,249.24
Young Matrons' Missionary Societies	4,553.14	5,084.37	316.89	80.00
Guilds	19,703.21	21,250.75	1,075.81	453.50
Youth Groups	14,805.62	13,600.56	690.82	570.82
Children's Groups	1,514.19	1,391.72	237.67	193.56
Individuals	14,961.83	10,701.01	35,486.01	20,474.22
Grand Totals	$952,521.81	$950,904.32	$120,991.59	$93,643.13
Adult Missionary Organizations Total	365,808.86	373,197.98	10,087.48	7,696.77

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Loss in undesignated and specific gifts $1,617.49.

Last Column

Home Missions

To be concerned with America
Is to think straight as a steeple.
To be concerned with America
Is to be concerned with all her people—
Her immigrants and highlanders;
Her Negroes, Mexicans;
Her strange and poorly circumstanced;
Her Cajuns and her Indians.
Sincere concern for America
Is thinking high as a steeple—
A Christlike concern which serves as a friend;
Compassionate concern for all her people.

—MAYME GARNER MILLER

Time

A speaker, coming near the end of a long speech but seeking to keep up the interest of the audience to the close, said:

"I wouldn't like to be in the position of the person who, in the midst of an extremely long sermon, stopped to tell his audience, 'You know, I don't mind your looking at your watches to see what time it is, but it bothers me when you put them up to your ears to see if they are still running.' "

The Most Beautiful Thing

Did it ever strike you that goodness is not merely a beautiful thing, but by far the most beautiful thing in the whole world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it, are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never to be rewarded for it.—CHARLES KINGSLEY.

Take advantage of all the little opportunities that come along, and you won't worry much about the occasional big one that got away.

Queue

A couple from Edinburgh went to visit relations in Glasgow. Leaving Glasgow station they saw a queue, and the wife announced her intention of standing in it. She got a pound of tomatoes.

Farther down the street they saw another queue, and again she joined in. She got a box of face powder.

Then they saw another queue.

This time the husband offered to stand in. He got vaccinated.

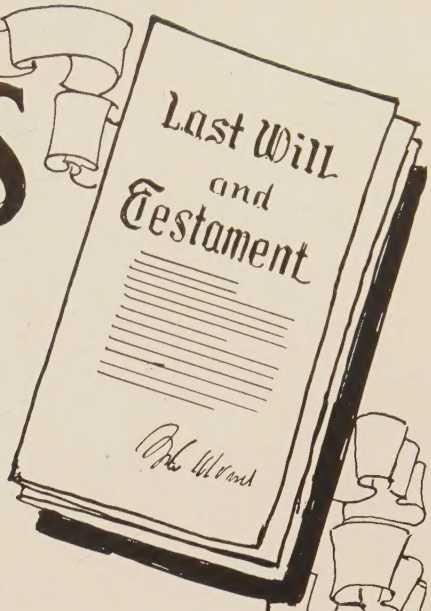
Foresight

Pat was thought to be dying. A friend at the bedside asked:

"Have you made peace with God and renounced the devil?"

"I've made peace with God," Pat answered, "but I'm in no position to antagonize anybody!"

STRANGE WILLS



THE "CAT" WILL—Jonathan Jackson loved cats. When he died in Columbus some years ago, he instructed his executors to erect a cats' home with an auditorium "where the inmates may be entertained by the instrument most resembling their natural voices—the accordion."

LUCKY SNOW MEN—In 1876 a French woman, Madame de la Bresse, left a considerable fortune for the benefit of snow men—to provide them with clothes for the sake of decency. The will was contested, but the judge decided in favor of the snow men!

LADDER, RECORDS AND TATTOOS — One of the strangest of last testaments was filed for probate about 20 years ago in Los Angeles. It was a ladder—with a brief will scrawled on the underside of a step! Vocal wills have been transcribed on phonograph records. The prize eccentric will was that of a woman who actually had her last testament tattooed on her back!

A will can express a person's eccentricities. More important, it can provide the means of fulfilling one's desires when he is no longer present.

As a Christian, make a Christian's will. **If you would help worthy aged servants of the Lord, by all means include the Pension Fund as a beneficiary. Money received from wills, annuities and offerings is helping to provide life's necessities for more than 700 aged ministers and their widows.**

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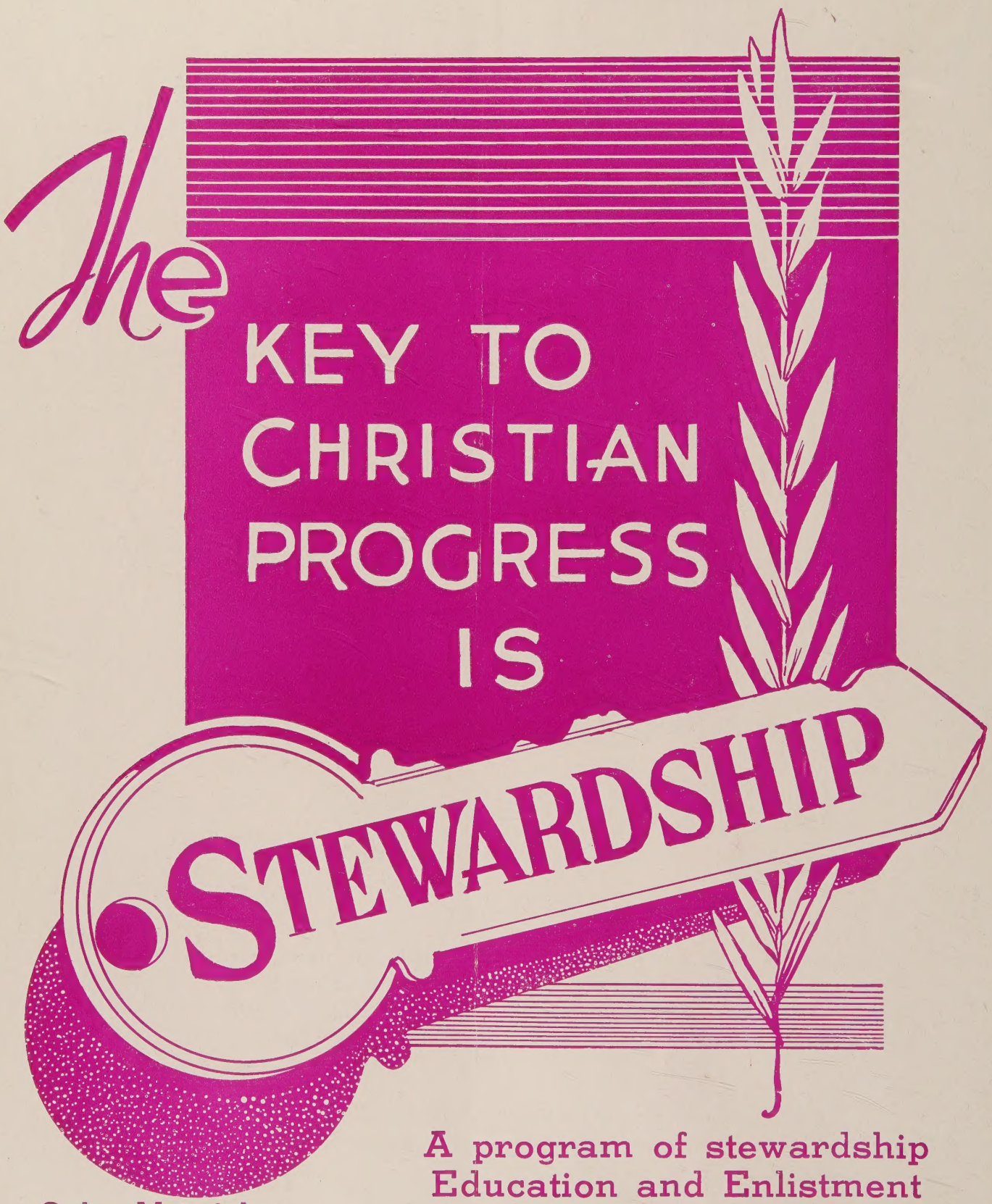
Easter To Pentecost



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